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WILL TORONTO COMMUNITY REUNITE? (Page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, JULY 23rd, 1965

ALMOST SUCCEEDED. — The late Moshe Sharett was on the point of meeting Nasser and concluding a deal with the Arabs. But the Governor of Malta sabotaged the action and prevented the meeting from taking place.

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ANTI-NAZI LAW EXPECTED SOON

UAR-ISRAEL MEDIATION REVEALED

From our Paris correspondent

Two mediation efforts between Israel and Egypt were revealed for the first time in Friday's issue of "Le Monde", the Paris daily newspaper, in its obituary of Mr. Moshe Sharett, the chairman of the Jewish Agency Executive who died last week.

The newspaper claims that the first one was due to Mr. Maurice Orbach, the Labour M.P., but his mission ended in failure after the Israelis' violent retaliation against Gaza in February, 1956.

In the other, Mr. Dom Mintoff, the leader of the Labour Party in Malta, is said to have made arrangements for a meeting on the island between Mr. Sharett and President Nasser in April 1956.

But the Governor is said to have vetoed this, "Nasser having been considered undesirable in those parts of the British Empire at that time".

HIS REPORT ON DISSEMINATION OF HATRED IN CANADA READY: Committee chairman Maxwell Cohen.

HOPEFUL ABOUT LEGISLATION: Toronto M P James Walker.

GENEVA DECISION ON GENOCIDE SPURS ACTION IN CANADA

(By a Special CJN Correspondent)

OTTAWA (CJN). The adoption by the United Nations Economic and Social Council of two draft resolutions dealing with human rights has strengthened the position of all those in Canada dedicated to the fight against neo-Nazism and the ban on hate literature.

Well informed circles here told The Canadian Jewish News that the action in Geneva by the UN last week, when it dealt with the report on the Human Rights Commission, is a victory for the international forces of progress and also will influence Canadian law makers who have been hesitant in promoting legal steps against Nazi propaganda.

The two resolutions adopted last week in Geneva are:

- Punishment of war criminals and persons guilty of crimes against humanity has been declared the duty of each nation.
- The United Nations ratified the decision of the Human Rights Commission last April 7th on the elimination of all forms of religious intolerance.

Thus these resolutions, accepted unanimously, will be recommended for approval at the next session of the United Nations General Assembly.

The most important part of the decisions is: the Council invites all states which have not yet done so to confirm so soon as possible the convention for the prevention and repression of genocide.

Should the Canadian parliament, in the spirit of the Klein-Walker Bill, take steps against neo-Nazi activities here, it would be in accordance with the United Nations initiative, the CJN correspondent was told.

At the same time, we learn that the External Affairs Standing Committee dealing with the subject matter of hate literature has been successful and will be ready to present its report on hate literature immediately after the reopening of Parliament. It also will be in a position to present recommendations to the legislators.

Opponents of this action have endeavored to have the entire problem discarded but both the report and the recommendations will be sent to the Human Rights Committee and the Justice Committee of the House of Commons.

On the other hand, the capital expects Prof. Maxwell Cohen, Dean of Law at McGill who chairs the Special Committee on the hate problem, to publish his report early next month.

When the House reconvenes on September 27th, it may deal promptly with the matter if it feels public opinion demands it.

The Canadian Jewish News' Ottawa correspondent was told by Mr. James Walker, Toronto MP, that he feels encouraged by the recent developments in this area of activity. Now, after all studies have been made, Mr. Walker said, no one can claim that Parliament will have acted in haste and under pressure.

Besides Messers. Klein and Walker (Liberals) and Mr. Orlikow of Winnipeg (NDP), Mr. W. B. Nesbitt (PC, Woodstock, Ont.) has submitted a bill to Parliament—Bill C-117—proposing to enlarge the criminal code-definition of a defamatory libel that will include "hate literature". Mr. Nesbitt thinks, because such literature is, in many cases, the expression of a sick mind, the Bill further propose that any person charged or convicted of publishing such a libel shall be placed under mental observation to determine whether he is mentally ill.

IT'S TRIPLETS AGAIN

JERUSALEM, (JCNS) — Israel's third set of triplets in a week were born last week to Mrs. Hadassah Adler of B'nei Brak, an English teacher. All three are girls.

Like the father of the Jerusalem triplets, Yosef Adler is a yeshiva student — of the Ponivesh **kolel** here. The Adlers have four other children, including twin boys born 15 months ago.

Triplets, two boys and a girl, were born to Mrs. Tova Moshovitz of Jerusalem, while male triplets were born to Mrs. Semi Levi, of Nahariya.

Warns Lebanon

Jerusalem, (JCNS) — Israel has warned the Lebanon to suspend diversion work on one of the water sources of the River Jordan. The Chief of Staff, General Itzhak Rabin, said that the Lebanon would have to bear the consequences of continuing with this project.

Observers here say that Israel takes a grave view of any diversion project even if it is merely "a token", as is claimed for the present operation.

DEFY HOOLIGANS. — Jewish community leaders in Constance, a German town on the Swiss border, hold synagogue services in spite of neo-Nazi threats. Said the religious director: We shall not surrender to gangsters.

HAIFA RABBINATE SCORES

Haifa, (JCNS) — The kashrut certificate for the Dan Carmel Hotel, in Haifa, withdrawn in October, has been reissued by the local rabbinate.

The management has given in to the rabbinate's demand to stop music on Friday night at the Rondo Restaurant, which is part of the hotel. Music for dancing continues to be played on week-day nights.

Although the issue had nothing to do with kashrut of the food at the hotel the certificate was withdrawn soon after the restaurant opened and announced that dance music would be played on Fridays as well as other nights.

REFUSES BAIL

London, (JCNS) — Tottenham magistrates on Friday ordered a further week's remand in custody for Aubrey Desmond Cadogan, company director, of 41a Church Street, Enfield, who is accused of breaking and entering a divine place of worship, Palmers Green and Southgate Synagogue, on July 9 and committing felony therein.

In spite of a lengthy plea by his solicitor, James Morton, the magistrates again refused to allow Cadogan bail.

In opposing bail, Det. Inspector G. Claiden said that the matter was now in the hands of the Director of Public Prosecutions who had asked for a further week's remand. There were the strongest objections to bail.

Mr. Morton asked the officer to state a case why bail should be refused and Inspector Claiden replied: "We are investigating matters which will undoubtedly result in further charges and one would appear to be of a similar nature. It was also felt that there might be interference with witnesses and there was also a fear for Cadogan's safety".

There had been a great deal of prejudice encountered in endeavouring to find sureties for Cadogan, Mr. Morton said. But there was someone, a lady, who was willing to put up £250 as a surety and Cadogan would put up £1,000 of his own.

Inspector Claiden then said that on at least one occasion an attempt had been made to interfere with witnesses.

The chairman of the Bench, Mr. J. B. Turner, then stated that the magistrates had decided that Cadogan must be remanded in custody until next Friday.

SEE VATICAN ACTION

Vienna, (JCNS) — Cardinal Dr. Franz Koenig, of Vienna, who is a close friend of Pope Paul, said here that the Ecumenical Council's declaration on relations between the Catholic Church and the Jew would doubtlessly be accepted at the next meeting.

The cardinal said he was certain that the vote for promulgation of the "Jewish chapter" would be taken without further discussion. He intends to visit Israel in the autumn immediately after the meeting of the Council.

• Commentary •

By M. J. Nurenberger

AGGIORNAMENTO — NOT FOR US?

There are some who may recall the enthusiastic response to a rumor from Rome that the Ecumenical Council was ready to "exonerate" the historic Jew of Deicide. Especially do I remember the fervor with which Dr. Maurice Eisendrath of the Union of Hebrew Congregations (Reform) urged us all to revise our attitude towards Jesus in gratitude for this absolution by the Vatican.

I shudder to think of the consequences for Judaism and the Jewish people had we hearkened to the call from Cincinnati. Fortunately there are rabbis who know theology — Jewish as well as Christian — and who understand that our concept of religious live-and-let-live is not the doctrinaire approach of the fathers in Rome; that the Roman Catholic Church is not ready to alter the New Testament even to please Dr. Eisendrath and the American Jewish Committee.

Recently AMERICA, a leading Catholic journal, openly stated that to practise what some "liberal" Jewish leaders would like to see effectuated would mean precisely to change the New Testament.

* * *

There was a moment of truth, simply a whiff of fresh air during the reign of John XXIII who assigned to Cardinal Augustine Bea the task of preparing the now-famous schema on the Jews. But this was only a moment. And the German-born Cardinal, who knew that some of the prejudices which created anti-semitism stem from those who consider seriously some verses of the New Testament, urged revision of the Catholic traditional views on historic Judaism.

* * *

But this period is over. Such prudent teachers as Dr. Joseph Soloveitchik of Boston and the Lubavitcher Rebbe were decried old fashioned. Yet, they were the only ones to discuss the matter not from the point of view of Jewish theology — Judaism never degraded any other religion or faith — but from their profound knowledge of the missionary character of the Church of Rome. These men know, as AMERICA has confirmed recently, that the Church of Rome is not prepared for any change of the New Testament.

Of course, Rome owes some kind of proclamation or encyclic on the Jewish problem, independent of religious tradition, which would be welcomed by the Jewish people. Still, at the same time, those who know of the reverence of the Curia for every letter of the New Testament realize how difficult it is for some Roman leaders to reconcile such a declaration with the literal meaning of some passages in the New Testament.

After all, one of the basic tenets of the Catholic dogma is the hope for a "repentance" of the Jew and his acceptance of the Christian Messiah. Because Jesus was a Jew, this approach — to have the Jews accept Christ — remains a pillar of the teachings of Rome.

Thus it seems that the AGGIORNAMENTO — the Ecumenical spirit, the universalist principle of what is supposed to be the catholic faith — may benefit all people except the Jews.

It is apparent that now this is the decision of Paul VI — to leave the New Testament as it is. The Vatican will continue to strive to fulfil what it believes to be its mission: the conversion of others, first and foremost the Jews.

Any other explanation of the recent events or non-events in Rome does not support this theory.

U. S. OPPOSES USE OF FORCE

WASHINGTON — The United States reaffirmed on its opposition to any use of force to resolve the Arab-Israel conflict.

Mr. Robert McCloskey, the State Department spokesman, said:

"We remain committed to the defence of the independence and territorial integrity of all States in the Middle East".

He said this when he was asked to comment on reports that President Nasser had told a television audience that the Arab-Israeli conflict would have to be resolved by war.

Questioned on reports that the United States and Egypt were negotiating a new aid agreement, Mr. McCloskey said:

"We are aware of their interest in assuring a continuing supply of food, but we have not received any new formal request under Public Law 480."

He added, however, that there had been "informal" contacts indicating Egypt's interest in a new aid agreement. (Public Law 480 of the United States regulates the sale of agricultural surplus goods for payment in local currencies).

SELECTED TO HIGH POST

Washington: Justice Arthur Goldberg, one of America's foremost Jewish leaders, has been nominated Stevenson's successor as ambassador to the United Nations.

George J. Feldman, a New York attorney, has been named by President Johnson as the first U.S. Ambassador to Malta. His nomination will have to be ratified by the U.S. Senate. Mr. Feldman is in his fifties.

Mr. David Bronheim, also an attorney, has been appointed Deputy U.S. Co-ordinator of the Alliance for Progress, a programme designed to aid in the economic development of Latin American countries. He is 33, a native of New York and has an LLB degree from Harvard University.

PROSECUTORS DISMISSED

Mainz, JCNS) — Leo Drach, the chief prosecutor of Frankenthal, and Josef Wienecke, the first prosecutor of Coblenz, have been dismissed by the Rhineland-Palatinate State legislature because of their involvement in Nazi crimes in Luxembourg during the war.

OUR CLASSIFIED ADS APPEAR TODAY ON PAGE 8

ASHDOD NOW A PORT

JERUSALEM, (JCNS) — The first ship to dock at Ashdod, which is opening as a deep-sea port in November, was given the traditional noisy welcome when she arrived with four giant cranes for the citrus wharf.

The ship, the Zim Line's Yarnen, also brought the port's first smuggler. One of the 35 members of the crew was caught attempting to pass a valuable camera to a port worker without paying duty.

NEW CONCERN FOR SOVIET JEWS

LONDON, (JCNS) — There are reports of renewed concern among Moscow Jews following the publication in two of the city's major newspapers of stories specifically implicating Jews in economic crimes. This type of report has been absent from the Soviet press for some time.

The first appeared in "Pravda" on July 7 and was in the form of a "feuilleton" by Shatunovsky — "Behind the cupboard doors" — attacking Soviet citizens offering refuge to people sought by the police for economic crimes.

"Pravda" publishes the pictures of three wanted men. Two have distinctly Jewish names: Aaron Moiseivich Kozlivski and Boris Volfovich Reidel. It is possible that the third man, Yurly Alexandrovich Yevgeniev, is also a Jew.

Other Jews mentioned in the article, which is by way of a warning to anyone hiding members of a gang wanted in connection with illegal production of textiles, include Fillip Grigorievich Scharber (said to have been found in the possession of a hoard of gold); and two Jewish couples said to have given him refuge, Herzl Khamovich Minkovich and his wife Polina Genrichovna Fridland, and Michael Yevseevich and Nelia Michailovna Surazhski.

Two other people mentioned in the article are apparently not Jewish.

On the same day the evening newspaper, "Moskovskaya Pravda", began the publication of a series of articles about a documentary film entitled "Black Business", which deals with the notorious Shakerman-Roifmann affair. "Moskovskaya Pravda" brings in Jewish names which are not mentioned in the film.

opinions

by SHIMON PERES

WHY I SUPPORT BEN GURION

There are some who say that non-conformity, and particularly non-conformity at the highest level, can be a danger to democracy. I do not share that opinion.

David Ben-Gurion is one of those whose frequent aloofness and occasional lone stand against the prevailing tide has resulted in historic decisions and the unification of a nation.

In the twelve years that I worked with Ben-Gurion, I became aware that his complex dazzling character was made up of conflicting elements. There is even a conflict between his deeds and his words.

His deeds have been distinguished by audacity and realism, by exceptional discretion and by a tendency to take personal responsibility for difficult decisions. (There was the occasion when, distributing decorations to men who had fought in the Sinai Campaign, he observed: "You advanced to that point — and I retreated from it...") It is hard to think of one serious decision on which he was wrong or which was made without weighty consideration.

His words are another matter. Even today, what he says sparks off excitement and ferment, is provocative and arouses a reaction. He cannot keep silent because he takes nothing for granted. His intellectual curiosity knows no bounds.

But what he says always has a point, an object. Even when he launches into a personal attack (and he is not averse to doing so), it is the issue not the man that concerns him, unless the issue is the man.

Many would enjoy seeing Ben-Gurion fighting without actually waging war. They are delighted with the tiger, but disappointed that however much they stroke him he is not transformed into a domestic pet. This explains why so many people who now acknowledge the justice of his former battles (even though they were doubtful at the time), are shocked that he has not settled into the placid ways of retired fighters.

What is Ben-Gurion fighting about today? One of his battles is what is known as the "Lavon affair". B. G. resents this appellation. He maintains that he is fighting to right a wrong, to reverse a miscarriage of justice.

Israeli Cabinet Ministers, he argues, sat in judgement on two men, one of them a former Defence Minister and the other a former senior Army officer, each of whom blamed the other for having given a certain order while denying that they personally were responsible.

His arguments raise certain points of principle. First, which is preferable, that Cabinet Ministers pronounce a verdict on the veracity of two men or that judges do so? In other words, are Ministers entitled to don judges' robes?

But, even if Ministers take it upon themselves to hold the scales of justice, are they freed from the obligation to follow legal procedures which themselves reflect natural justice?

B.-G.'s arguments were submitted to the Government's legal adviser who levelled serious criticism against the ministerial committee involved. How can error such as this be allowed to go uncorrected?

Certainly, I can see the opposing view, but I do not accept the arguments put up to support it. One of them is that the world is not divided into righteous and wicked and that a certain flexibility is desirable in matters affecting the State as a whole.

But even a man who is no saint (and this applies to most of us) has no right to question the existence of righteousness, certainly not without first following judicial procedures. The danger of leniency to oneself in such a case is too great.

There is another argument, that a new investigation of the affair is liable to be disastrous for the State. This sort of mysticism has always baffled me. What kind of a disaster threatens that the State would prove so fragile if pitted against it?

What is the point of hiding criticism away in a Pandora's Box when the nature of the box is such that it teases the imagination without safeguarding the contents.

In my view, Ben-Gurion is fighting a definite battle of principle. The considerations of prestige put up to counter it are utterly unconvincing.

Another of his battles is against the prevailing electoral system in Israel. I see this as part of a much larger war against worthless custom which (together with positive values) have their roots in the Diaspora and are obstacles in the way of establishing an orderly parliamentary life.

We have imported from Eastern Europe the multiplicity of parties and splinter groups which, in their original setting and in their time, may have had some usefulness. But their perpetuation in Israel results in the dissipation of vast amounts of public energy and the national programme itself.

It also results in areas and groups of young people being without any parliamentary representation, with Knesset Members too much dependent on a party organisation and too little on a solid body of electors. In fact, they are not dependent on any electors at all.

This is not the first time that Ben-Gurion has stood up against the customs of the past or hostile party groupings. In the past, as in the present, he has been guided by the same internal logic.

It was in the 1940's that he produced the Biltmore Programme which caused confusion in the ranks of the then existing parties. Mapam favoured a bi-national State; Achdut Avoda wanted an international mandate. Within Mapai itself, there were those who thought B.-G. had lost all sense of proportion.

But he fought doggedly on and the results of that fight are well known. There is no one today who disputes the fact that the real founder of the Jewish State is the man who was opposed by many Jews who never believed that a State would be established.

In Israel's War of Independence, he fought several battles. He fought against Irgun Zvai Leumi (a military organisation which set up a party or, rather, a party which set up a military organisation) and gave orders to shoot at the Altalena.

He courted unpopularity by ordering the dissolution of the Palmach staff in order to absorb the Palmach itself into the order units of the Israeli Defence Forces, as they are now called. Today, everyone agrees on the importance of having a unified Army, but B.-G. often stood alone and misunderstood as he worked towards the unification.

And B.-G. has not ceased to fight — for a national system of education, for national labour exchanges, for improvement in the parliamentary regime and so on. Even his struggle for the establishment of relations with Germany has ended as he intended.

There is an inevitable pattern that cannot be gainsaid: from exile to independence, from a social class to a people, from desolation to a blossoming, from "status quo" to change.

One cannot be blind to the vision, courage, audacity and non-conformity of the man who has received such great praise and is possessed of such great unrest. It is this same unrest which eventually brought praise.

It is for all these reasons that I support Ben-Gurion, which is not to say that he has no failings or has made no mistakes. But there are few men whose talents can match his and few bold deeds that can be balanced against those he has performed.

For an objective report on the Ben Gurion crisis, see the wire from Israel by Francis Ofner.

Mr. Peres, the former Israeli Deputy Defense Minister, who resigned to support Mr. Ben-Gurion against the Prime Minister, Mr. Eshkol, explains the reasons for his decision in this article written specially for the JCNFS and CJN.

HUMAN RELATIONS

'On Their Own'

DR. ROSE N. FRANZBLAU

QUESTION: I have two sons 24 and 21. The older son has a graduate degree in social work. The younger son dropped out of college for a year and worked. Then he decided to go to college in California. He wants to remain there. He supports himself.

Three years ago, my husband suffered a heart attack. He recovered and is working part-time. I also have a job. We have a nice co-op apartment. The boys, when they are home, share a room. The boys do as they please and are not restricted in any way.

The older boy is planning to move out next month to share an apartment with a friend. He wants to be on his own.

My husband and I feel very badly about the boys leaving us, especially at a time when my husband isn't too well. If they would leave us to get married, we wouldn't mind. We must have failed them somehow.

ANSWER: Youngsters sometimes have to leave in order to return. No matter how much freedom the young adult has, there are still some obligations which he feels he has to meet when living with his parents. After all, it is their home, and he finds consideration of them and their privacy to be restricting of him and his activities.

* * *

At times, when he is not too mindful of them, they do not hesitate to tell him that this is still their home and they are the bosses. Because he is still told what to do at times, doubts naturally arise about his ability to be independent. To test his powers, he begins to dream of moving out on his own.

Boys, even more than girls, feel that to live at home is to continue to be passive and dependent. In his social life, the young man is in an altogether different situation from that of the young woman. A young lady gives parties at home and entertains both girl-friends and boy-friends there. When a boy brings a girl home for dinner or for an evening, it has an entirely different significance and connotation. Living in his own apartment, he can entertain at home and even prepare some of the food. But this would not seem appropriate in his parents' home with his mother around. To have her make all the preparations, especially if she is a working mother would be an imposition.

The young man who wants to move out is not necessarily being rebellious and unmindful. That your two sons are doing so well and have the strength to say that they want to be on their own, indicates that you have been a success, not a failure as a parent. Your son did not waste his time the year he dropped out of college. He went to work and also, during this time, clarified his goals and ambitions and decided on his own that he wanted a college education. That he thinks he would like to live out West does not necessarily mean that he wishes to get as far away from you as possible. There may be many genuine and valid considerations for his choice, like the educational and economical opportunities in the area.

Wanting your sons to stay home because their father has a heart condition is not a very sound reason. It makes your sons feel guilty for wanting to achieve independence This is not a rejection of their parents. Such a move could be their first step toward marriage, which you evidently want for your sons. It is quite natural for you to feel a little sad at the parting, however healthy and normal it may be. But you will find that when your sons have taken this step, and the family has been enlarged, all of you will actually have moved closer to each other.

Sensational U.S. Report

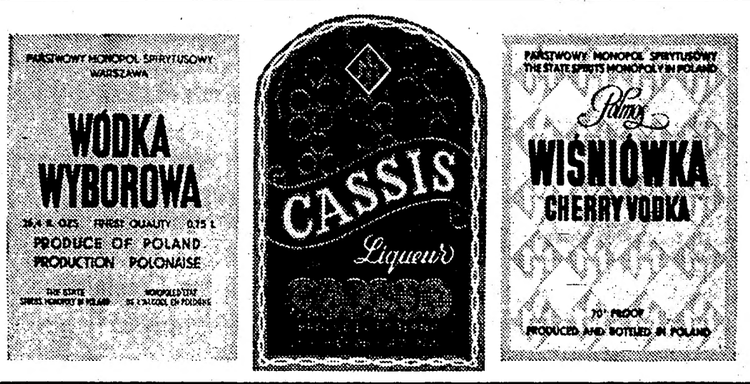
16,000 CONVERTS TO JUDAISM

New York (JCNS) — About 16,000 persons have been converted to Reform Judaism in the past ten years, according to a recent estimate made by Rabbi Daniel L. Davis, director of the New York Federation of Liberal Synagogues. Rabbi Davis said that the number of converts had increased and that the annual figure "is well over the 2,000 mark".

A study by the Federation of the 295 students registered in its conversion classes in 1963-1964 showed that 57 per cent were Roman Catholic — a high percentage considered peculiar to New York City. The figures also showed that 69 per cent of the students were women.

Rabbi Davis estimated that 90 per cent of the conversions throughout the country were due to "marital reasons". The study showed that only 108 of the 295 Jewish partners of the students attending the classes were at present affiliated with any synagogue, and noted that in general only 50 per cent of "born Jews" were congregation members. The figure among converts was given as 80 per cent.

REMEMBER OLD TIMES WITH OLD FRIENDS



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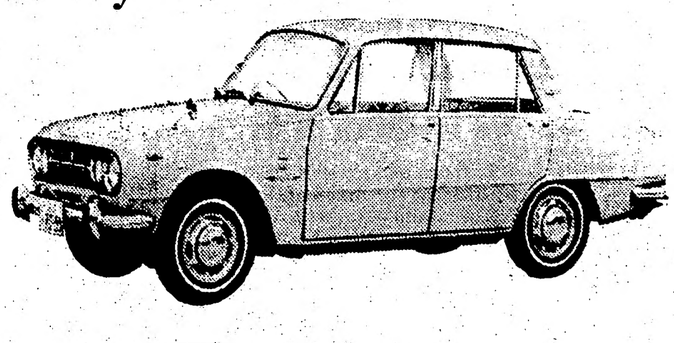

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DON'T LET HIM SCARE YOU. — Behind the grimace hides a good looking guy, honest. It's the well known Jack Carter as Nathan Detroit in Guys and Dolls, playing through Sunday, July 25th, (two performances: 2:30 and 9:00 p.m.) at Toronto's Royal Alexandra Theater.

interview with comedian

JACK CARTER — HASID ON STAGE

By SYLVIA FREEMAN

The controversy between comedian Jack Carter and Toronto's critics is growing out of context; it appears almost ludicrous.

After a short chat with Mr. Carter, one cannot but help sympathize with him. For it takes a true artist—one who must face constant commitments, numerous persons during a twenty-four-hour period and continuous strain at rehearsals—to be able to just stop short of breaking point. An occasional explosion is conducive to one's health and should be considered as such.

Mr. Carter has a long career of entertaining millions. That mere fact alone—making people laugh, contributing towards the relief of present day tensions—should suffice when considering man's foibles.

Jack Carter was born Jack Chakrin in Brooklyn forty-one years ago. He is proud of being of a family of Hasidim and prouder yet because they observe the tenets of the Torah.

His father, who migrated from Kiev, and mother, who came from Warsaw, worked hard during their early years. They ran various stands along Coney Island's boardwalk. When one realizes how seasonal a business such as that is, one can appreciate the family strain.

Jack made his public debut as a barker during the summer. It was the cheering response which encouraged him, from one disappointment to another, up the ladder of success. His was a slow climb from one hotel in the Borsht Belt to another, from one nightclub to another. He is considered now one of the few wittiest in show business, his jokes and patter always in a "healthy" state.

His sense of humor knows no bounds. Ask him an ordinary question, like, "Do you have children?" and without hesitation he comes back with, "No. My mother-in-law is too strict." So go be mad!

Jack loves his family. Right now his beautiful wife, Paula Stewart, is in California confined to commitments. Thrillingly he offered the information that, aside from watching him perform, his parents had never seen a Broadway show. Finally he was able to coax them into seeing Fiddler on the Roof last week. He still hasn't had the time to find out how they enjoyed it.

There also is a very serious side, an altruistic side, to Jack Carter. Like all true philanthropists, he keeps this private, something that is very personal.

Currently he is the chairman of Tay-sacks, a group formed by Buddy Hackett's wife to combat a dreaded disease which strikes small Jewish babies. This incurable malady is prevalent in families of eastern Europe. No one as yet knows the cause nor how to treat it. But Jack Carter and other staunch supporters mean to find out. He also is active on the Committee for the Blind, founded by Lighthouse.

To all this is added his anticipation of a busy winter. From the Orient he hopes to visit Israel. Since the nightclub crowd is very much like our own, it is predicted that the mutual love between him and the people of Israel may keep him there a long time.

B.D. Levin, representative of the Economic Department of the Jewish Agency for Israel in Canada, is returning to Israel after completing his two years' assignment here. He also represented the Aliyah department for the province of Ontario.

SWEDISH COMMUNITY IN UPROAR

pm's explanation unsatisfactory

By OUR CORRESPONDENT

STOCKHOLM — The Jewish communities in Sweden are planning an approach to Dr. Tage Erlander, the Prime Minister, complaining of an antisemitic campaign in the country.

Jews in Stockholm, Gothenburg and Malmo, including Dr. Bernhard Tarschys, the chairman of the Board of Deputies of the Stockholm Jewish community, have received new antisemitic terror threats in recent weeks.

Dr. Tarschys has been sent a number of anonymous letters, one of which was recently "sentenced to death" by Bjoern Lundahl, who was acquitted by a Stockholm court last month of charges involving armed threats against law and order and of heading an illegal organisation.

'Disgusted'

"Unfortunately, I am not the only one who has been subjected to Nazi terror. I am not afraid, but I feel disgusted," Dr. Tarschys said.

But he pointed out that a large number of Jews who were rescued from Nazi concentration camps were living in Sweden, and when they received these antisemitic letters they were afraid.

"Minimising this does not help them. The threats with attached swastikas make the wounds bleed afresh," Dr. Tarschys added.

Before the Swedish Prime Minister left for a visit to Moscow, the Jewish communities drew his attention to neo-Nazi activities in Sweden.

In Moscow, Dr. Erlander appeared to play down the unmasking of Nazi activities on the premises of the Carlberg Foundation.

The Swedish Nazis have been given notice to quit their headquarters, a three-room flat at 23 Birger Jarlsgatan in Stockholm, by the landlords, who are the administrators of the estate of the late C. E. Carlberg, a one-time Nazi.

The landlords, after referring to a clause of the Carlberg Foundation stating that its purpose was "to promote child and youth care and scientific humanistic research," claimed that it had other activities and so they were entitled to cancel the lease immediately.

Lundahl has objected to the notice and the dispute may go to the courts.

KEEP SMILING

QUICK CHANGE

Apparently the spirit of independence seems to be manifesting itself everywhere in Israel. **Maariv** relates an account of a Tel Aviv beggar who sat on a sidewalk with his cup extended.

"What time is it?" he asked someone standing nearby.

"Four o'clock."

"So late!" exclaimed the beggar. "I never work after four". So he quickly rose to his feet, put his cup in his pocket and walked away.

FINAL MEETING PLACE

An important business tycoon died. When he came to the other world, he was greeted by a salesman who frequently visited him on earth.

The salesman gave him a big hello. "Abie, I'm here for the appointment".

"What appointment?" barked the businessman.

"Don't you remember? asked the salesman. "Every time I used to try to see you at your office, you'd tell me you'd see me here."

SNEAKY

A manufacturer was angry because he had a poor season. Walking into his office, he shouted:

"Why is it, everytime I walk into this office, I find nobody is working!"

"That's easy," responded someone from the back, "it's those damned rubber heels you wear".

stage gossip

● A talented Israeli actress is attractive 25-year-old Daphne Dan who also has the wanderlust. Since leaving Israel two years ago, she has worked in Holland (she had her own TV show there), Germany, France and for the past year in England. Her next stop may be New York.

Daphne is of mixed Kurdish and German origin. She was born in Jordan. Her chief ambition is to direct others on the stage. She has had experience with a repertory group that toured kibbutzim. She has appeared several times with the Habimah and Kameri Theaters. The talented actress also paints and writes. She won first prize in an international Unesco competition for illustrating the stories of Hans Christian Andersen.

● Hoping to exhibit her works of art on this continent soon is Israeli artist Ella Ra'ayoni, whose "textile collage" paintings are intriguing. She works with bits of silk, brocade, cotton, nylon, printed fabrics and wool threads. Her favorite subjects include dancers, birds and personalities.

● "Shalom", said the world's greatest cellist, Mtislav Rostropovich, non-Jew, when a CJN-JCNS reporter met him last weekend for a special interview.

An unassuming, modest man, Mr. Rostropovich used a number of other expressions which he picked up during his tour of Israel in March. While there, he played with the Israel Philharmonic Orchestra and gave fifteen performances, including one at Kibbutz Ein Gev.

He considers Paul Ben Haim and Oeden Partos the most outstanding Israeli composers. Asked about the cultural situation of Soviet Jewry, the cellist replied: "Jews hold some of the highest positions in the musical world, both as soloists and as members of orchestras".

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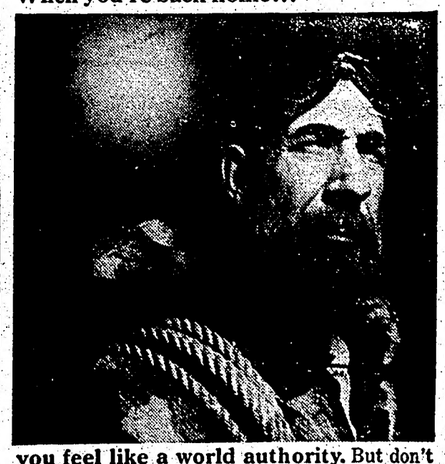

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THE ROAD TO UNITY

OUR JEWISH COMMUNITY

The communication from Rabbi W. Gunther Plaut, spiritual leader of Toronto's Holy Blossom Temple, published in today's Canadian Jewish News, calls for both clarification and a reply.

The eminent rabbi, in our opinion, completely ignores the main point discussed in our front page column (Commentary, by M. J. Nurenberger, July 16th) which, as the heading indicates, merely states that a "correction is in order."

The editors of The Canadian Jewish News repeat, for the record: to leave unchallenged the statement of June 8th — embracing in the name of the community responsibility for a non-partisan and non-sectarian manifestation which led to riots — is outrageous.

The United Zionist Council protested this now notorious statement. If we are not mistaken, Rabbi Plaut was one of the first to dispute its pertinence and contents. And it is partially because of Rabbi Plaut's insistence that the meeting took place at which the majority rejected the "ill-advised" and very relevant part of this statement, and declared the same not in consonance with the views of the community.

We recapitulate briefly the history of Allan Gardens. What happened? Prior to the deplorable incident, in conformity with its policy of discouraging any vigilante actions and any violence in the battle for ideas, The Canadian Jewish News refused to publicize any news or rumors referring to the underground activities against Beattie. Immediately following the incidents, we denounced the instigators of riots while some who now are trying to whitewash the Congress statement practically "explained" violence. For never shall we give aid or comfort to vigilantes in our democratic society where maintaining order is the business of the police.

At the same time it denounced rioters, The Canadian Jewish News made clear that Allan Gardens was a non-sectarian affair; the Jewish community had nothing to do with it. If there were Jews among the demonstrators, there also were non-Jews.

For that reason, we resent so much the June 8th statement which the entire nation interpreted as involving the Jewish community in the Allan Gardens mêlée.

The Jews of Toronto had absolutely nothing to do with Allan Gardens, and Congress had no business releasing these statements. If the price for Jewish unity is to accept the slander against our Jewish society as responsible for riots — Jews just will not buy.

The conference criticized these expressions of Jewish involvment which were printed in public. To allow the June 8th statement to remain unchanged is to mislead public opinion about the true feelings of Canadian Jewry.

We are not impressed by the waving of unity flags. We believe that the road to unity lies in publicizing, not in the ostrich-like ignoring of the true feelings and accurate opinion of the community.

This is not the first time a minority within the Canadian Jewish Congress intentionally buried a vote in order to accommodate some spoiled children in its leadership.

Several years ago, a conference at the Park Plaza voted to tackle the problem of subsidies for Jewish day schools. The result was exactly the same as that being repeated now concerning the issue of the June 8th statement. The resolution was dragged from one committee to the other until it was shelved in order to please one leader who threatened to resign unless Congress refrain from seeking government aid for Jewish day schools.

This, we repeat, is not the road to Jewish unity. When people feel that their wishes are ignored, their opinions disregarded and frowned upon, when they note the conceit of some officials vis-à-vis the public and its opinion, they begin to doubt the leadership of the establishment.

In Canada, the United States and the entire free world, associating with a Jewish organization is a voluntary commitment. Therefore its functioning depends upon the respect of the wishes of those whom it purports to represent.

Adding three or four names to a committee or steering committee does not answer in the least the question of why a resolution adopted by a majority is not published when it affects the public.

This, to paraphrase Hillel, is the essence of the dispute; the rest is but commentary.

From the Hearts of Millions

New York Herald Tribune Inc.

EXCLUSIVE FROM ITALY

Vatican Kills An Ancient Prejudice

by Our Correspondent

TRIESTE, Italy (JCNS). — A ritual murder libel against the Jews in the town of Trent, in north-eastern Italy, maintained for nearly 500 years, has at last been suppressed by the Vatican authorities.

This action is largely due to the efforts of a Bologna woman professor who kept up the fight against the libel for two years in spite of general scepticism.

Periodic protests in the last few decades by enlightened progressives had had no effect. Belief in the libel was too deeply ingrained in the feeling of the local population for the leaders of the Catholic Church to interfere.

In 1475 the body of Simon, a Christian child, was found in the town and Jews were tortured and massacred after being accused of his murder.

Canonised

Five years later the people of Trent received the right from Pope Sixtus IV to canonise Simon and soon afterwards the saint was proclaimed the town's patron.

(The libel was perpetuated in spite of a finding by the Pope's envoy that the Jews were innocent.)

A fifteenth-century woodcut depicting the "burning of Jews at Trent, 1475"

Now, as the result of vigorous action by the Vatican, all references to the Jews having been responsible for the child's death have been stopped.

A 60-page booklet describing the libel which used to be on sale in Trent Cathedral has been withdrawn, the chapel dedicated to St. Simon closed and the sculpture overhanging its entrance, depicting the Jews spilling the child's blood, has been removed.

The solemn procession, which used to carry the mummified remains of the child, with the torturers' instruments, through the town has also been suppressed.

Credit is due to the Vatican because the local clergy would not have dared to have taken such action without guidance.

News Analysis

GOLDMANN AND RUSSIA

LONDON (JCNS) — We are used to displays of temper, tantrums and walk-outs by Soviet delegates at international forums. The stereotyped exculpatory accusation, "What about the Negroes in America?" has been repeated so often that it has become something of a joke. Like the taunt, "What about the Arabs in Israel and the refugees?" it ignores the fact that both the Israeli and American authorities and press alike freely concede that they indeed have a problem and the whole world is free to see how it is being tackled. The Russians, on the other hand, deny that a "Jewish problem" exists in the Soviet Union; they insist that all is well with the Jews within their borders and that any suggestion to the contrary is a baseless slander motivated by "anti-Soviet" sentiments.

Facts, ample documentable facts, refute the Soviet claims. Anyone who dares to turn to the columns of the press will find that the same stereotyped accusations being made in Moscow today were levelled by Soviet spokesmen at those who denounced the persecution of Jews and murder of Jewish intellectuals during the Stalin era. The self-same Soviet spokesmen and their faithful echoes here who then denied Jewish protests so indignantly, now assert with equal vehemence that Stalin alone was responsible for the anti-Jewish campaign and that it is slanderous to suggest that the Soviet Union of today has anything in common with Stalin's.

The Soviet press itself, when properly harvested, is the most reliable source of information about the tribulations of Russian Jewry. The playing up of Jewish names of those arrested — and frequently sentenced to death or long periods of imprisonment under shocking conditions for real or alleged economic offences — is once again evident. Synagogues have been closed down under the flimsiest of pretexts; Jewish religion and culture are pilloried in the grossest manner, which can only affront every decent Jew, whatever his beliefs, and gladden the heart of every antisemite. Jews live under the Sword of Damocles, fearful of every internal strain or upheaval, suffering the vexations of a totalitarian society in particularly extreme form without being allowed to organise in their own protection — or leave the country.

At the Geneva meeting of the United Nations Economic and Social Council, the Soviet delegate, having found his own arguments unconvincing in the fact of a relentless and well-documented attack, and having failed to scare off the Americans by mentioning the Negro question, lost his temper and made wild accusations. It has happened before over this and other questions. It is a sign that the Soviet authorities are concerned.

Dr. Nahum Goldmann might well believe that he was on the verge of an understanding with the Soviet authorities on the Jewish question, and that such an understanding was torpedoed by open denunciation of Soviet practice. One is bound to approach such a view with an open mind and also with some scepticism. Such hopes have been harboured before. If the Soviet leaders are indeed willing to concede that there is a problem and that Dr. Goldmann has a **locus standi,** this can only be the consequence of continued Jewish pressure, and of the harm done to the Soviet image in the West. It is for the Soviet authorities to remove the need for this pressure.

SERMON FOR THE WEEK

FACING THE CHALLENGE

Scripture contains a wonderful collection of character studies. Be they heroes or villains, saints or sinners, they represent the various types which comprise the basic elements of society. But these character studies serve a greater purpose than merely to throw light on the lives of individuals; they draw attention to certain virtues which are worthy of adoption and vices to be avoided.

One such personality to be given prominence is Phineas, the grandson of Aaron, the child of one of the High Priest's sons who remained loyal to his calling. The misdemeanour of his uncles did not adversely affect him. On the contrary, it must have strengthened him in his resolve. Hence we see him as a man who, in time of grave crisis, could display initiative and by his action save a people from moral disintegration.

Phineas was a priest, not just a functionary. He possessed a sense of leadership. When Israel went to war with the Midianites, he was elected to lead his people in battle. Such a man could maintain the public morale.

If one adds rabbinic embellishments to the Biblical narrative, the characterisation gains in vividness. The Midrash relates that he was one of the two spies sent by Joshua to investigate the conditions inside Jericho and prepare the campaign for the conquest of Canaan. Some even identify him with Elijah or at least the type of man worthy to personify all that Elijah stood for. Hence the Biblical promise that he would secure the priestly succession through his descendants and be worthy of the convenant of peace.

In what lay his greatness that he was deemed worthy of such eminence and what virtues did he display? His first major act, performed in the sight of the whole community, was his passionate display of zeal for the moral standards of Jewry. Such zeal was revealed in action not by mere protestation. Judaism is essentially a religion of action and heroes must be judged by deeds.

He was spurred by a deep-rooted conviction and inner compulsion. To be convinced of the truth is not enough, one must make it manifest. If conviction is to be given expression, there is no room for hesitancy, or reliance on mere appearances. To follow convention can be the easy way, but a man who is conscious of his calling to teach and to guide must show his true worth by his own example and be strong enough even to challenge the prevailing conditions.

No wonder that the rabbis identified him with Elijah, the prophet who issued the challenge: "How long will ye hesitate between two opinions? If the Lord is God worship him." It is essentially the same element of challenge that it associated with the concept of the Messiah, who will hail the age when recognition will be given to God's dominion, when His sovereignty will be universally acclaimed, and the moral law will prevail. Such concepts cannot materialise in an age of doubt and hesitation or selfish compromise.

One can appreciate, therefore, why Scripture associates Phineas with the convenant of peace. This is not a peace fashioned by appeasement, but obtained by a struggle to attain an ultimate goal. It is the peace which will come after the storm of inner conflict undertaken by people who earnestly seek to know where their duty lies.

letters to the editor

PLAUT CRITICIZES CJN COMMENT ON COMMUNITY ASSEMBLY

Dear Editor:

I was interested to read your Commentary (July 16th) on the community leadership conference July 7th. You write in your July 16th issue that it was "the moral duty of the chairman of this meeting to release.... information to the public...." Seeing that no less a personage than the editor of The Canadian Jewish News knows what my moral duty is, and in order not to disappoint him, I will make reply.

It would be easier for me to do so if the rest of your editorial had not been spiked with innuendos and inaccuracies. The people who were present for five hours and earnestly wrestled with the problem of Jewish communal unity evidently did not feel as you did, namely, that the whole thing was a put-up job, that it was very humorous and a tragi-comedy. I personally thought it was very serious business, but of course from your Olympian heights it may have looked different.

You want to know why I declared the meeting to be private? Because the Steering Committee (which was given a unanimous vote of support by the large assembly on July 7th had so desired it. I was the chairman, that is, the agent of the Steering Committee, and was honor-bound to carry out its wishes — even if I personally had thought that it was a good idea to spread everything we were saying that night on the pages of newspapers.

You must be the first to realize that if we admit the press we cannot merely admit the Jewish press. Are you really serious in believing that you wanted that meeting, in which the Jewish community searched its heart and attempted to chart its way, be fully reported by the public press? There are times when we speak privately to ourselves and with ourselves. I have a great respect for the press but, as Koheleth says, there is a time and a season for everything.

Had anyone risen to object to my statement that the meeting would be private, I would have put his objection to a vote by the assembly. No one did, neither you nor anyone else. I venture to say that had such a vote been put, the vast majority would have voted precisely as the Steering Committee had done, namely, to keep the meeting intra mures.

You were unhappy with the agenda. Others too were not happy with it, and as you well know made a motion to alter it. This motion was duly put and voted upon. The majority wanted the agenda to stand as it was. To describe this as a secret cabal, a trick put over on an unsuspecting assembly by some backroom leaders, is neither true reporting nor honorable comment. You were there, and you know that the assembly itself voted on the agenda.

And what am I to make of the following statement in your editorial? "Hundreds of persons all opposed to a decision made by leaders in their name, meet". How can you print such a palbably untrue statement? Not only did you hear many people defend the Congress statement, but in the crucial vote there was a sizable minority of 62 who insisted on supporting the Congress leadership. Whether they were right or wrong does not matter. The editor of a Jewish newspaper who in full view of these facts can report to the rest of the community that all people present were opposed, had either a slip of memory or a slip of the pen, or worse.

You may think the meeting to have been a failure. This of course is your privilege. I have no doubt that there were others who felt as you do, although the considerable volume of mail from all factions of the community which reached me after the meeting and the many telephone calls I received would lead me to believe your position to be in the minority. I for one think that we have made a significant step towards Jewish unity.

As chairman of a meeting, which was serious, and in which many conflicting thoughts and emotions were vigorously expressed, I felt that the wounds of our people were beginning to heal. Regardless of all attempts to further stir our community to dissatisfaction and dissension, I will continue in my labors to maintain this unity.

W. GUNTHER PLAUT

DIRECT FROM ISRAEL

THE BG TROUBLE: ALL FACTS

By FRANCIS OFNER

JERUSALEM, (JCNS).

It is one of the political ironies of Israeli life that, just little more than a year after David Ben-Gurion's arch enemy, Pinhas Lavon left the ranks of Mapai, Ben-Gurion himself has been ousted over what amounts to a sequel to, if not the end of, the Lavon affair.

By requesting and receiving official recognition from the Knesset for the separate existence of his own group, which has taken the name of the Israel Workers' List (Reshimat Poalei Israel), Ben-Gurion became subject to a resolution adopted by the Mapai Central Committee automatically expelling anyone helping in the creation of an independent list to fight the next General Election, due in November.

The situation now is that Mr. Ben-Gurion leads an unhappy and insecure section of Mapai in an all-out offensive against a majority of the party in an effort to regain control. The size of his task is indicated by the fact that the expulsion resolution was adopted by the Central Committee by a vote of 230 in favour, with nine against and 29 abstentions.

Despite the fact that he has the support of a colourful and competent group of six Mapai leaders on his side, it is regarded as a personal tragedy that Mr. Ben-Gurion, the founder of the party, should be struck down by his own hand and as the result of personal difficulties.

ANGRY CHARGES

Accusations abound. Mr. Ben-Gurion is accused by his opponents of having lost his sense of proportion over the Lavon affair and of not only having rocked the boat, but of having sunk it. Even more, he is denounced on the grounds that he has used his need for personal revenge against Mr. Lavon to subvert political ideologies and to advance policies which are influenced by strong personal overtones.

Mr. Levi Eshkol, on the other hand, is accused of being drunk with victory, of showing a growing disregard for democratic practices—for example, by refusing to allow the Mapai Central Committee to take a secret vote on the expulsion proposal—and, finally, of eliminating from their key positions powerful and competent party men because they were supporters of Mr. Ben-Gurion.

What looked at first like a personal feud and, later, like an attempt to rejuvenate the élite of Mapai, now appears to be developing into the type of political struggle familiar in most multiparty democracies. But there are many elements strange to democracy—and the personal feud goes on.

With Mr. Ben-Gurion in his new Knesset party are Messrs. Joseph Almogi, Shimon Peres, Itzhak Smilansky, Amos Dagani, Gideon Ben-Israel and Mrs. Hanna Lamdan. Mr. Moshe Dayan has not joined the group in the Knesset.

Many local branches of Mapai have already adopted resolutions opposing the split and declaring their loyalty to Mr. Eshkol. The first, and so far only, locality in which the Ben-Gurion group has gained the upper hand is Ashdod where the orthodox Mapai supporters were defeated on Monday.

There is also a developing "situation" in Haifa where the two party bosses, Mr. Abba Hushy, the Mayor, and Mr. Almogi are in opposite camps, Mr. Hushy opposing the split and Mr. Almogi supporting it. It is likely to have an effect on the professional committees of the larger industries in the city, from which Mapai draws most of its 36,000 supporters. The port workers, where lies much of Mr. Almogi's support, are also divided.

Rabbi: Queens University Also Has Kosher Kitchen

Dear Editor:

I was surprised to read in the July 9th issue of The Canadian Jewish News the claim put forward in an article on Jewish students at Waterloo University "that it is the only university in the province at which kosher food is available to those that want it every meal and not just during High Holy Days".

The B'nai B'rith Hillel Foundation at Queen's University in Kingston has had for a number of years a students' cooperative Hillel dining club where daily meals are served to Jewish students throughout the academic year including Passover.

Kingston, Ontario

Rabbi Karpol Bender

By EVELYN ROSE

MOTHER'S CHOLENT

The dish goes by several names—cholent, sholent or shalet to mention but three; and the ingredients, though basically meat, potatoes and fat, are capable of infinite variety according to the whim of the cook, and her geographical location. But, as one Jewish cookery writer puts it, this ancient Sabbath concoction is best defined as "any dish that has the stamina to stand up to 24 hours in the oven."

The need for a hot dish that would conform to the laws of Sabbath observance was less pressing when the Jews lived in Palestine, though as far back as the time of the second Temple there are records of food being kept hot for Sabbath in special vessels.

A necessity

But in the bitter winters of Europe the need became a necessity and the "Cholent" (to give it its most usual name) became staple Sabbath fare for both the rich city Jew and his poor country cousin alike.

The word "cholent" or "sholent" is thought to be a corruption of the German words "shule ende," for it was after the Saturday synagogue service that the children (or, in richer communities, the "shabbos goy") were sent to the baker's, where the dish had been cooking in the cooling oven since the last chala had been removed the afternoon before.

In some parts of Europe it was known as a "shalet" (a name also given to what Russian Jews call a kugel of potatoes, apples or noodles). This version probably comes from the medieval French word "chauldt" the earlier form of "chaud," meaning warm, but it is little used totay.

The cholent ritual was an important part of Jewish life in the Polish villages of the nineteenth century. Each family would mark its pot with chalk, tie it with string and put lime in the lid before sending it to be cooked. It was a tragedy, indeed, if a child should drop the hot dish on the way home and the whole village would give a spoonful to make up the family's meal.

In those cholents, potatoes and "kasha" (groats) were the main ingredients, with a good meat bone to help the flavour. But the richer communities, where kosher meat was more readily available, would put in a good chunk of boneless brisket or top rib.

Jews who came to this country in the latter years of the nineteenth century continued to make their cholent just as they had done in "der heim," putting in butter beans, or barley, for variety, and topping the dish with a fluffy "knaidel" or dumpling... for they found it an ideal way of feeding their large families in the days when a joint, as we know it today, was beyond the finances of most immigrants. The cholent cooked to perfection in a coal oven, as it had done in the wood ovens of Russia and Poland.

But as gas and electricity took over in the kitchen the days of the cholent were numbered. Tastes changed, too, and what had tickled the palate on a bitter winter's day in Poland, sat heavily on the Anglicised stomachs of the next generation. It didn't taste the same either, when cooked in a gas or electric oven at a temperature of 250°F.

"My mother always made her cholent on Thursday nights," a friend of my mother's told me recently. "Into the brown deep pot she would put lots of chunky potatoes, a good knuckle bone, or a meaty rib bone, plenty of seasonings and enough water barely to cover the lot. By us, a cholent was a potato dish, to eat with the main course, and we always had our first taste of it on Friday evening. Before she lit the candles mother would put the remainder back into the oven again, where it would stay until it was brought out for Shabbat lunch."

The Jews who emigrated to America also kept on making cholent for the first years, but they were able to buy meat more readily and the recipe soon took on a more lavish look. A typical version includes brisket, onions, butter beans (known as lima beans in the U.S.A.), barley or potatoes.

Soak 1 lb. of butter beans in water overnight and then drain well. Rub a 3 lb. piece of boneless brisket with salt, pepper, paprika and ginger and brown in 2 tablespoonfuls of chicken fat, together with 3 sliced onions and 1 crushed clove of garlic. The meat and onions are put in a deep, earthenware casserole (a pot-pot dish is ideal), and to them are added a bayleaf, the drained beans, 6 peeled whole potatoes or 1 cup uncooked barley.

The whole lot is covered with boiling water, covered closely and put in a quick oven (Gas No. 6, 400°F), for half an hour, or until it comes to the bubble. Then the heat is drastically reduced to Gas no. ¼, 250°F., and left overnight that way, until the richly flavoured dish is taken out to be served for lunch the next day. If the dish is to be served as a vegetable the butter beans can be reduced by half, and only ½ lb. of meat, with a knuckle bone, put in for flavour.

Perhaps the nearest approach to a cholent made by Sephardi Jews is the dish called "Daveena" which has large meat-balls instead of brisket, and "hameen" eggs cooking in their shells among the potatoes and onions.

But, then, a thousand Sephardi, and, for that matter, Ashkenazi, cooks may well rise up on reading these words and say: "But that's not the way I do it." For certainly there are as many versions of this age-old dish as there are cooks to make it, and who dares say which is the best?

LOVE OF LABOR — Albert Walker, 27, son of Mr. and Mrs. Ben Walker of 110 Vesta Drive, Toronto, who is seen knee-deep in work in the new city of Arad, deep in the south of Israel. Mr. Walker, an architect with a Master's Degree from the University of Pennsylvania, is a volunteer with an archaeological expedition in the Holy Land, working side by side with Oriental Jewish immigrants who are paid by the government.

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Engagement Announcement

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MIDDLE AGE SYNDROME

By RUTHIE

Today there's no such thing as age. A fifty-year-old matron can walk with a springier step than a twenty-year-old girl. Chances are, she also can squeeze into a size ten.

And papa still can cut a neat figure on a dance floor.

But, despite subtleties, some habits give them away.

* * *

You can spot a middle aged couple anywhere. On a nice evening, the streets are crowded with them. There they go, arm in arm. They amble along, just walking, taking in the sights.

Most likely, they're indulging in a constitutional — doctor's orders. Mama looks nice enough. She's helping papa lose that ungainly paunch—not so much for good looks but because the excess baggage isn't healthy.

And on the way home, they slip into the routine of dropping into a snack shop. Not especially for a nosh, but to see who's there.

Sure enough, there's always a couple they know taking a breather for the same purpose.

* * *

Ordering something to eat is a dead give away. For one thing, if you're middle aged, you're also finicky.

Strawberry shortcake? Too rich.

Sundae topped with nuts? Too many calories. And the nuts get into the crevices between your teeth.

An open-faced meat sandwich maybe? Too late for it. It'll lie like lead on your stomach.

Bagel with creamcheese and lox? Lox is too salty — no good for swollen ankles. Nova Scotia has no *tahm* (taste), it's too bland.

Waffles? You'll hate yourself in the morning.

So you wind up with a hot coffee and maybe a buttered bagel. Meanwhile your mouth waters at the sight of the luscious ice cream soda other people are enjoying.

But that's your lot. Either abstain and stay healthy or gobble—and be susceptible to, God forbid, ulcers, diabetes, heart condition, or what not.

* * *

These fears also denote the passing of time.

Would it ever occur to you to worry about illness when you're twenty? You laugh; you're disgustingly healthy—pooh, pooh, pooh!

So what happened on the way up?

All of a sudden your feet begin to burn and swell, you eat sometimes like there's no tomorrow, your joints begin to squeak.

You say you'll exercise. But saying isn't doing. And somehow the desire wanes.

Your way of thinking changes completely. After all, it's about time you took things easy already. What's the hurry? You'll get there yet.

* * *

Time seems to fly. It was just January and now it's July. What's happened? You just got married; you just had a baby; then another; you just finished with school; before you turn around, you have nothing to do anymore. The kids are grown. Your husband doesn't bother you; he's glad you don't bother him.

* * *

Your feelings fluctuate. You decide to turn from such panicky thoughts.

What the heck! The world isn't over yet. You'll get a part time job—see people; be active in an organization — do some good; go dancing — there's still life in those old bones. Who's old anyway? Not you.

And if worse comes to worse, you'll make your husband join you in a constitutional every night—that'll prove you're alive and alert.

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travel and adventure

By DAVID KESSLER

JEWS IN IRAN

Persia Revisited

TEHERAN (JCNS) — At the magnificent ruins of the palaces of the early Persian kings at Persepolis a constant refrain on sculptured portals is the eternal struggle between good and evil (between God, represented by Ahura-Mazda, and Satan, symbolised as Ahriman). During the 2,500 years that the Jewish community has existed in the country its members have had ample opportunity to reflect upon the varying fortunes of the contestants in this combat.

As every schoolboy knows (or is supposed to know), it was the Persian king Cyrus the Great who in 538 B.C.E., after his capture of Babylon, gave the Jews, who had been exiled 50 years earlier by king Nebuchadnezzar, permission to return to Jerusalem.

This triumph of the good was by no means permanent, and the long history of the Jews in Persia is one of many vicissitudes. Not all the Jews availed themselves of Cyrus' offer to return to their motherland and many made their way from Babylon to the centres of Persian power and culture. Indeed, it is possible that some merged with descendants of the previous exile of Jews from the Kingdom of Israel who, in 772 B.C.E., were taken prisoner by King Sargon I of Assyria and became known as the ten lost tribes. Persian Jews today claim descent from the exiles of both kingdoms, with an unbroken history of 2½ millenia.

That Jews were well-established in Persia at the time of the Return is indicated by the fact that Nehemiah, who was made governor of Judaea, was cup-bearer to the Persian king, while the story of Esther and Mordecai points in the same direction. By the time that the Sassanian dynasty had succeeded to the Persian throne in the third century C.E., Jews were numerous and influential, for a cuneiform inscription of that period relates that "Jews were suppressed throughout the country".

If Jewish life under the Zoroastrian monarchs seemed to alternate between good and bad, the succeeding centuries under Mongol and Moslem rule were more uniformly depressing until the arrival on the scene of Shah Reza Pahlevi, the father of the present king. In his admirable little book on the Jewish communities in the Moslem countries of the Middle East, Professor Landshut drew a clear distinction between the treatment of Jews in the Arab world and in Persia, and in regard to the latter he concluded that "it would not be too much to say that in the course of the centuries hardly any other Jewish community has had to suffer as much hardship. Again and again, under a succession of savage and turbulent rulers, amidst court assassinations and national upheavals, whole communities have been slaughtered, while even the others lived in conditions of the most brutal restriction, penury, and degradation. On several occasions Jewish communities have only escaped annihilation by adopting Islam".

Today, the reverse is true. While the Jews in Arab communities have been forced to emigrate, leaving only a tiny remnant behind, in Iran (to use the official name) the Jewish position has perhaps never been better. Thanks to the enlightened rule of the present Shah Mohammed Reza Pahlevi and his father the walls of the old Jewish quarters, the "mahallehs", are, metaphorically speaking, falling fast, Jewish disabilities have been removed and, as in the days of Cyrus, Jews are free to choose whether to return to Israel or remain where they are.

Jewish statistics, as always, are largely approximate, but the present community is estimated to be about 80,000 strong, of whom two-thirds live in the capital, Teheran, about 8,000 in Shiraz, 4,000 in Isfahan, 3,000 in Hamadan, some 5,000 in Abadan and other towns of Khuzistan, and the remaining 7,000 scattered in larger or smaller towns throughout the country, from Meshed in the east to Tabriz in the west, from Sanandaj in Kurdistan to Yezd and Kerman on the route to Baluchistan. Emigration to Israel is now running at the rate of approximately 4,000 per annum, which would seem to be not much more than the natural increase in the population.

The organisation of the community is still based on the traditional Islamic "millet" system whereby religious minorities administer their own communal and religious affairs and elect their own member of the "majlis" or parliament. The present incumbent of this office is Mr. Djamshyd Kashfi, who carries out his many duties with almost boundless energy and enthusiasm. This system of communal autonomy, however, weighs heavily on the Jewish women who have declared that "under misinterpretation of Jewish laws we have suffered so much hardship that we wish we were never granted this privilege". Indeed, having failed to move their lay and religious leaders they are threatening to petition the Shah.

The leader of this movement for an amelioration in the status of Jewish women is Mrs. Shamsi Hekmat, the President of the Jewish Ladies Organisation of Iran (which is affiliated to the International Council of Jewish women) who is ably assisted by the wife of Mr. Kashfi. The areas in which they are particularly concerned are the orthodox interpretation of the marriage, divorce and inheritance laws. Not only do women suffer from the traditional hardship connected with "get", "chalitza", etc., but they have to bear the additional indignity of the practice of polygamy. However, the disabilities connected with the rules of inheritance and intestasy probably affect a greater number of women. For it is here that they find themselves victims of an interpretation which favours sons to the grave disadvantage of widows and daughters, and against which at present there is no effective appeal.

Although, when Shah Reza Pahlevi came to the throne in 1925, virtually the whole of the Jewish population lived in the impoverished and over-crowded Jewish quarters of the towns, today it is only a minority (in Teheran ten per cent, and in the remainder of the country less than 50 per cent) which lives in these squalid conditions. Nevertheless, there is still an urgent problem of rehabilitation. The need for assistance has been recognised by a number of international Jewish organisations which are doing excellent work. The oldest of these is the Alliance Israelite Universelle, which at the turn of this century began to establish schools in practically every town where there was a Jewish population. These schools were not entirely confined to Jewish pupils and there are many Moslem Iranians in leading positions today who owe their education to the Alliance. Since the last war Jewish educational facilities have been greatly augmented by the establishment of schools of the Ozar Hatorah organisation which owes its existence to the enthusiasm of Mr. Isaac Shalom of New York. In addition, Ort has been active in Iran since 1950, and now has a splendid trade school in Teheran with boarding facilities for boys from the provinces and a non-boarding girls' department. Among the boarders it was intriguing to discover fifteen pupils from Tibet, young refugees who fled when the Chinese invaded their country and who are now being trained for a vocation preparatory to rejoining their compatriots in India.

Acting, as always, as fairy godmother to these organisations as well as promoting an excellent medical assistance programme is the American Joint Distribution Committee, with an overall annual budget of nearly $1m. The "Joint's" budget is, of course, dependent to a considerable degree on assistance from Claims Conference funds, and the drying up of this source of income is likely to have a repercussion on the relief and rehabilitation operations in Iran, which at present give assistance to 21,000 persons, principally by means of free meals and medical care for school children.

The standard of living of the population as a whole has been raised in recent years and I was able on a recent visit to gain some idea also of the great improvement in the Jewish quarters since I was last in the country 22 years ago. The children now look healthy and cheerful, whereas previously they were wan and emaciated. Sanitation and hygiene have been vastly improved, as is shown by the drop in the figure for Jewish child mortality of the 1-5 age group from 50 per cent to two per cent. An indication of the exceedingly low level of the general standard of living, however, is that the average wage rates are about $1 per day for an unskilled worker and about $1.50 for skilled craftsmen.

While the economic position of the Jewish community has risen greatly as a result of the improvement of its educational and social standards, so that there is today a prosperous mercantile and professional class, the self-respect of the community has been enhanced by the basically cordial, though entirely unofficial, relationship established between Iran and Israel. Travel between the two countries is simple and unfettered, while commercial and cultural exchanges and technical co-operation are practised on a considerable scale.

In spite of — or maybe because of — pressure from the Arab states, especially Egypt, the Shah and his Government hold steadfastly to their declared policy of friendship. The reason is not hard to find. History has indoctrinated the Iranians with a deep suspicion of their Arab neighbours. They like to assert their independence whenever they have an opportunity to express it; in religion — they are Shi'ah Moslems, not Sunnis — in art, in language, and in politics. The Shahanshah looks for inspiration to his great Achaemenian forbears, and his country prospers.

Persian Jew in Israel teaches a young immigrant from his native land how to read the Torah.

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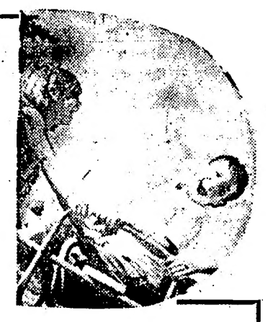

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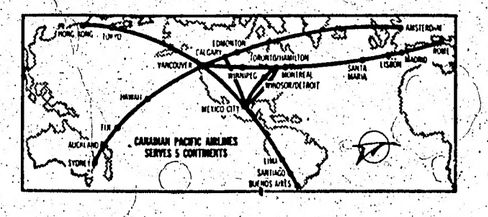

Is The Tight Money Policy Working?

By BARUCH BER

TEL AVIV (JCNS) — Although the return for the first five months of the year are in, there is no definitive knowledge about the turn the Israel economy is taking. Mr. David Horowitz, the governor of the Bank of Israel has uttered some very cautiously optimistic remarks about developments in the balance of trade; but other economists, who did not think 1964 as gloomy or threatening as he did, are now inclined to be less hopeful than Mr. Horowitz.

Central bankers use two main yardsticks to measure the performance of the economy — monetary stability and the balance of trade. From the purely monetary point of view, 1964 was a good year, since the means of payment did not increase too much. From the balance of trade aspect, however, it was frightening. The deficit increased from I£144 million in 1963 to I£188 million in 1964, an increase of nearly one-third in a single year.

The first quarter of 1965 showed a considerable improvement in the deficit, and this imbued the central bank with optimism, because it demonstrated in principle the correctness of tight money policies, even though the wasteful means of increasing imports was used to absorb surplus purchasing power.

The trade figures for April and May surprised the optimists, who had expected the improvement to continue. Up to the end of March the "means of payment in circulation" showed very little increase and that, according to central banking theory, meant that the balance of trade could not worsen, there being no additional money to finance imports. Yet worsen it did.

There is still improvement over the same period of 1964, but a smaller improvement after five months than after three, and the deficit still stands much higher than it did in 1963, which the aim should have been to bring it down to or below the 1963 level.

At the same time, the money supply has also increased since the end of March, mainly in consequence of Government action. In the first months of the new financial year, Government indebtedness to the banking system grew and price levels started to rise. During 1964, prices increased by 5 per cent altogether. During the first five months of 1965 the cost-of-living index rose by more than 5 per cent, and there is no reason to expect it to drop. Domestic price relations also changed. In 1964 — and in 1963 — the prices of industrial goods increased hardly at all, but they have begun to creep upwards during the last few months. Not that this is necessarily a bad sign. Industrial prices, relative to others, had remained stable for too long and industrial profits had consequently dropped to dangerous levels.

Considering the returns of the last two months, one cannot wholeheartedly accept the central bank's theory that tight money is a desirable state of affairs and is sufficient in itself to keep prices down and the deficit in the balance of trade within limits.

It seems that the improvement in the balance of trade in the first quarter was much more due to accidental factors, like a better citrus season and a drop in the imports of ships and aircraft, than to keeping the monetary system under tight control and to mopping up surplus purchasing power by making imported goods available.

Nevertheless, few influential people in Israel are suggesting that the Bank of Israel — or the Ministry of Finance, for that matter — should abandon the policies they have been following up to now.

While the economy is still growing at an average rate of more than 10 per cent yearly and there is a dearth of manpower, unjustified injections of credit into the system can only cause inflationary pressures. It is most important to realise this, because industry is suffering from a grave lack of working capital and is clamouring for an increase in credits. Yet this is a struggle for a more equitable distribution of credit within the framework of the economy, rather than an attempt to increase credits generally.

The business outlook for the rest of the year is clouded by the forthcoming General Election due in November. Everyone denies that the onset of the elections will mean increased local or foreign spending to raise the standard of living and thus gain votes, but the temptation is strong.

In the last few weeks the Government has introduced Bills to increase various fringe benefits for those employed on a daily basis, no one can see the Opposition parties objecting to such measures only five months before the elections.

Yet an increase in fringe benefits mean an increase in costs, and if at the very least it will make exports even more difficult to maintain than they already are. If this cost inflation is reinforced by demands for higher wages, as it may well be because of the shortage of manpower and the political situation, the consequences will be unpalatable. The rate of increase in exports will slow down considerably, price increases will be more pronounced and the deficit in the balance of trade will eat deeply into the foreign currency reserves of the country.

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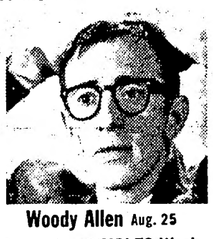

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By Trude Weiss-Rosmarin

CHEQUE BOOK JUDAISM UNDER FIRE

Complacency is out on American campuses, after many student revolts and professional "teach-ins" taking issue with United States foreign policy in Vietnam and Santo Domingo. The example of leading academicians abandoning the cloistered detachment of their studies for the public rostrum has encouraged many critics in the Jewish community as well. Of late there have been heard from Jewish platforms trenchant denunciations of some of the maladies of the American Jewish community, long accepted as inevitable.

According to Professor Harold M. Weisberg, the dean of Brandeis University's graduate school of arts and sciences, the worst of these is "cheque-book Judaism" because it has made the "macher" and big donor "the Ideal Jewish Figure". Addressing the annual meeting of Boston's Hebrew Teachers College, Professor Weisberg stated that Jewish youths are not involved in Jewish life because the heroes of the American Jewish community are "the organisation men" and not "those who personify the best in Jewish and American cultural values".

Survival—for what?

Jewish boys and girls want to know, Professor Weisberg said at his "teach-in," why they should survive as Jews. "Is it to put up another building? To attend another meeting?" There is not much point in trying to improve and intensify Jewish education, he argued, when the community has no "real" values. "The dilemma of no values in the organised Jewish community must be solved," he said, "before we can deal successfully with the problems of Jewish education!"

Professor Harry M. Orlinsky, the noted Bible scholar, used the "Letter to the Editor" section of Chicago's "sentinel" for another "teach-in" on "chequebook Judaism," which also had come under fire from the former B'nai B'rith president, Mr. Label Katz. Professor Orlinsky takes a dim view of platform denunciations of "cheque-book Judaism." He thinks that "it is virtually a waste of time to challenge our communal leaders on their attitude towards the several aspects of Jewish education, because every one of them will proclaim loudly from the platform that they are heartily in favour of it."

But, asks Professor Orlinsky, "how much money does

(continued on page 8)

GUEST AT CONCORD—Sammy Davis Jr., who will be at the Concord Hotel, Kiamesha Lake, New York, during the Labor Day weekend. Appearing at the same time will be singer Bob Goulet, according to Neil F. Polen, Toronto representative.

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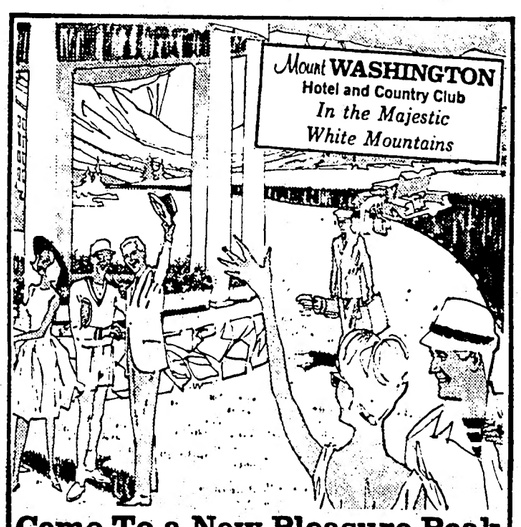

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Arrive	PALMA (Majorca, Spain)	Monday, March 28, 8 a.m.
Leave		Monday, March 28, Midnight
Arrive	NAPLES (Italy)	Wednesday, March 30, 8 a.m.
Leave		Wednesday, March 30, 6 p.m.
Arrive	MALTA	Thursday, March 31, noon
Leave		Thursday, March 31, 11 p.m.
Arrive	HAIFA (Israel)	Sunday, April 3, 7 a.m.
Stay	In Haifa, using ship as a hotel	
Leave	HAIFA	Tuesday, April 12, 1 p.m.
Arrive	RHODES (Greece)	Wednesday, April 13, 10 a.m.
Leave		Wednesday, April 13, 6 p.m.
Arrive	PIRAEUS (Port of Athens)	Thursday, April 14, 8 a.m.
Leave		Thursday, April 14, Midnight
Arrive	CANNES (The French Riviera)	Sunday, April 17, 8 a.m.
Leave		Monday, April 18, 2 a.m.
Arrive	BARCELONA (Spain)	Monday, April 18, 4 p.m.
Leave		Tuesday, April 19, 1 p.m.
Arrive	LISBON (Portugal)	Thursday, April 21, 10 a.m.
Leave		Thursday, April 21, Midnight
Arrive	NEW YORK	Thursday, April 28, 9 a.m.

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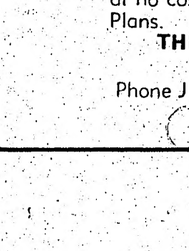
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TORONTO RABBI MAKES HALAKHIC HISTORY

By RABBI ERWIN SCHILD

About forty years ago, a young Talmid Haham in Poland made the startling discovery that the text of one of the most venerated books in the world of pious European Jewish scholars was by no means as certain and authentic as he had believed. Editions of the book varied; there were discrepancies which intrigued the young student. As the shifting winds of fate in the twenties, thirties and forties drove him from Poland to Berlin to Paris and finally to Toronto, he had the opportunity to compare numerous copies of this opus, as well as rare manuscripts of it.

The young man's fame as a Talmudic pupil grew; his Halakhic opinions were sought and respected by rabbis and scholars the world over; his scholarship was recognized in increasing measure by the entire world of Jewish men of letters; he became head of an important Yeshiva in Toronto. And all the while, he maintained an interest in the same book.

When, at last, he published his magnum opus, the results of many years of creative scholarship in the field of Jewish law, and compiled his literary out-put into a comprehensive work, the now world-famous rabbi combined the fruit of his learning and the harvest of his studies into the form of a vast commentary on the book which had attracted him so long ago. This was the Sefer Hasidim — The Book of the Pious; the scholar—Rabbi Abraham A. Price of Toronto. His work, the commentary on the Sefer Hasidim, is entitled: Mishnat Avraham (The Studies of Abraham). With the recent publication of the third volume, this monumental work now is completed.

• • •

The Sefer Hasidim, the Book of the Pious, is one of the Jewish classics of the Middle Ages. Its author, Rabbi Yehuda Hehasid (the Saint), lived, taught and wrote in Germany during the latter part of the twelfth and early thirteenth centuries. He died in 1217.

It was a period of great suffering for the Jewish communities of Germany. As a result of persecutions, they tended to withdraw from the secular world, to concentrate upon an inner spiritual life. There was a strong trend toward mysticism and a fervent desire to serve God by accepting a severe regimen of austere piety and strict religious, moral discipline.

The Sefer Hasidim is characteristic of this type of piety. Its very title, Book of the Pious, characterizes its aims. It contains rules of pious conduct and directives for special religious practices conducive to, or expressive of, fear of God. Its moralistic homilies, ethical preachments, stories and pious exhortations are designed to inculcate devotion to God and consecration to His service in humility and sincerity.

The Sefer Hasidim, and its companion, the Testament of Rabbi Yehuda Hehasid, which also is included in Rabbi Price' opus, made a strong impact on European Jewry. To this day, its injunctions and recommendations are accepted as an authentic part of Jewish religious lore and form the basis for many of the Minhagim (customary practices) to which Ashkenazi Jews still adhere.

Many of the practices and rules enjoined by Rabbi Yehuda Hehasid seem to be without prior traditional foundation in the sources of Jewish law. Others appear even to contradict Talmudic regulations or to contravene the opinions of respected sages and teachers of the post-Talmudic era. Again, it was these mystifying facts which served to maintain Rabbi Price' interest in the book. His commentary raises, discusses and solves many of these problems.

Another strange circumstance is, despite the importance and general acceptance of the Sefer Hasidim, very few commentaries have been written on it.

Under the scrutiny of Rabbi Price' brilliant scholarship, his amazing erudition in all fields of Jewish literature, his keen, analytical faculty and creative imagination, the Sefer Hasidim undergoes a dramatic transformation.

A reason for the scarcity of commentaries has been the failure to appreciate the true nature of the book. Generally it was considered a work of ethics and piety, of moralistic philosophy and religious discipline. Rabbi Price discovered a new dimension. Thus it now emerges as a work of prime importance in the field of Halakha, of Jewish law and jurisprudence. The rules of conduct enunciated in it are not merely based on a pious desire to serve God in mystical fervor but are solidly established on the processes of Jewish jurisprudence, on Halakha, and stand in a definite relationship to the sources of Jewish law and its interpreters.

Far from being merely a medieval moralist, Rabbi Yehuda Hehasid emerges an outstanding Halakhist who carried on the development of Jewish law in the post-Talmudic period. He belongs with such legal luminaries as Rashi, Rabbi Meir of Rotenburg and Rabbi Solomon ben Adreth.

However, this new insight into the nature of the Sefer Hasidim is but a small part of Rabbi Price' achievement in his commentary. The very size of Mishnat Avraham indicates much more. The three volumes cover nearly 3000 pages, closely printed and of the large size associated with Talmudic works. It is one of monumental proportions.

The exposition of the Sefer Hasidim is merely the beginning. After an explanation of the background of the text, its sources, its place within the wide context of Jewish law and literature, Rabbi Price explores intensively every topic of Jewish law, every principle of Jewish jurisprudence involved in the subject under discussion.

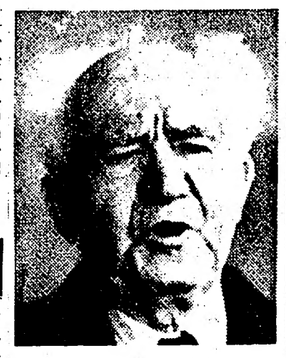
In this tangential manner, Mishnat Avraham proceeds on independent, learned investigations of almost every conceivable topic of Halakhic literature, ranging from discussions of problems which modern life has thrust on Jewish law to reexaminations of old questions and principles which have occupied Jewish scholars throughout the centuries of Jewish history. The three volumes are filled with Halakhic essays and treatises. Thus the commentary on the Sefer Hasidim serves as the receptacle for much of the Halakhic work Rabbi Price has accomplished in the past twenty years as a medium for the entire range of his scholarly interest.

The result is one of encyclopedic scope traversing the entire gamut of Jewish jurisprudence. It is scholarship for the sake of scholarship; pure learning in the authentic tradition of classical Jewish study.

Without a doubt, Mishnat Avraham will remain a classic in the field of Halakha. It is, in fact, surprising that such work could be written in our age, when most scholars in Halakha concentrate on practical problems or on the systematic compilation of existing material. Here is a new outburst of fresh, creative Halakhic scholarship.

Rabbi Erwin Schild is spiritual leader of Downsview's Adath Israel Congregation.

defies opponents


David Ben Gurion told this week Israeli correspondents he will not negotiate with his adversaries. For background of the Ben Gurion crisis, read Shimon Peres' article on Page 2 and Francis Ofner report on Page 4.

TORONTO OBITUARIES

ALTMAN, RACHEL. On July 19th; late of Washington, D.C., formerly, Markham St., Toronto.
CARR, MORRIS. On July 15th, late of 1447 Dundas Street West.
FREUD, ABRAHAM. On July 14th, late of 27 Kensington Avenue.
GOODMAN, FAY. On July 19th, late of 569 Sheppard Avenue.
GOULD, JACK. On July 10th, late of 76 Grange Avenue.
HINDLY, GERTRUDE. On July 18th, late of 35 Blithfield Avenue.
LICHTENFELD, CELIA. On July 12th, late of 1065 Eglinton Avenue West.
MARCUS, NORMAN. On July 13th, late of 6 Governors Road.
PENTURN, FANNY. On July 14th, late of 250 St. Clair Avenue West.
POPIK, PAUL. On July 17th, late of 182 Arlington Avenue.
RIMER, JACK. On July 19th, late of 26 Hove Street.
SHERMAN, SAMUEL. On July 18th, late of 131 Chiltern Hill Road.
SHYKOFF, MAURICE. On July 13th, late of 520 Glengrove West.
STEDLER, SARAH. On July 17th, late of 105 Kenwood Ave.

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In HAMILTON Call: 544-3649
276 KENILWORTH AVE. N.

Dateline: NEW YORK

(continued from page 7)

B'nai B'rith, or the American Jewish Congress, or the American Jewish Committee, or the Zionist Organisation of America, and other bodies, actually budget for Jewish education? A ludicrously petty amount." Dr. Orlinsky advises those who would do some good in this area "to expose the public declarations of the leaders of these wealthy national organisations for what they are: false declaration."

"The professional implements but does not initiate or set policy," a prominent executive of a large national Jewish organisation told me some months ago in justifying his being an accessory to a policy of which he did not approve. However, there is going to be a change in this area: The National Conference of Jewish Communal Service, in which most men and women who serve the Jewish community in an organisational professional capacity hold membership, has reversed its 15-year-old policy of "not taking a stand on major controversial issues.

The 67th annual meeting of the conference enthusiastically approved a change of by-laws providing for the organisation to take a stand on such issues as the position of the Jews in the Soviet Union, the Arab boycott of Israel, the anti-poverty war, and the United Nations genocide convention. "On all these issues," Mr. Sidney Z. Vincent, the chairman of the committee on public issues of the conference, said "this conference has had nothing to say. What an irony! History has silenced us. From now on, however, this Jewish civil service will truly draw its inspiration from the prophetic tradition of social justice."

Trude Weiss-Rosmarin

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FAMOUS CONDUCTOR TO LEAD CANADA'S NATIONAL YOUTH ORCHESTRA — Franz-Paul Decker, chief conductor of the Rotterdam Philharmonic Orchestra, with Winnipeg violinist Louise Gillet, 19, and Gwen Thomoson, 18. Rotterdam's rebirth as center of Western European art symbolizes today the victory over Nazi extermination of culture, as this famous Dutch city had been destroyed completely during the Hitler invasion and bombardment. The concert, under the direction of Decker, will take place this Friday evening at Toronto's O'Keefe Center.

Theatre In Toronto

GUYS AND DOLLS: ROYAL ALEX HIT

by BARBARA I. PEARL

With the presentation of Guys and Dolls, now being performed at the Royal Alexandra till Sunday, July 25th, the theater is well on its way to being the hit of the summer trade.

It is with a relaxed feeling that one can unbend still further as the problems of Nathan Detroit unfold.

In the hands of Jack Carter, these vexations dissolve in thin air; Nathan becomes putty and, along with him, so does every person in the house. For one must have an iron will not to succumb to Carter's shenanigans.

He plays Nathan Detroit, Broadway gambler, straight enough. But his gestures, his expressions, his timing, all this—as he tries to keep his fiancee of fourteen years happy and yet not marry her, his underworld friends from backing him to pieces if he does not find a suitable spot for gambling and his efforts to toe the line—add up to one big convulsion from beginning to end.

To add further joy, the musical comedy presents many stars. One just falls in love with Janet McCall who plays Sarah Brown, the young missionary intent on converting every lost soul; it is with a sense of satisfaction that one watches Sky Masterson (Hal Linden) "humanize" Sarah by furtively bringing her down a peg or two, then marrying her; Big Jule (Bill Krawetz) from Chicago, the sinister gangster (though one could see right through him) is a delight.

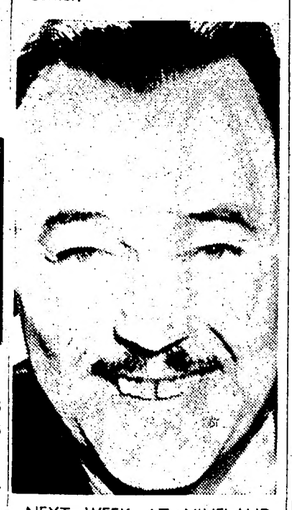
The big thrill, however, is discovering that, in Guys and Dolls, a star is born.

Sandra O'Neill, Calcutta-born English lass from Toronto, is magnetic in her role of Miss Adelaide, Nathan's girl.

Tall, red-haired, curvy in the proper places, she is just right as a floozy who tries to look tough but has a heart like butter.

Adelaide's homespun philosophy—like, a psychiatrist says you can develop the flu if anything bothers you long enough (here, an engagement of fourteen years)—is just what Nathan needs to number his days of being a bum. And the events leading to this happy culmination keep everybody hysterical.

GUEST ARTIST — Jewel Brown, beautiful, talented Sepian singer, who is featured with Louis Armstrong and his All Stars this week at Toronto's O'Keefe Center.



NEXT WEEK AT VINELAND Jack Bailey, who will star in, Time Out For Ginger, at Vineland's Garden Center Theater, for one week, starting coming Monday, July 26th.

VINELAND IN FULL SWING

With the Garden Centre Theatre in Vineland presenting one masterpiece after another each week, the summer season at that resort is in full swing. This week, Wake Up Darling, with Michael Rennie and Jackie Burroughs, is being presented. To all indications, it's a honey.

theatre hi-lites

Kismet at O'Keefe

After a week of darkness, Kismet comes to O'Keefe Center for three weeks, commencing August 2nd. Alfred Drake, who had the role of Claudius in the Richard Burton Hamlet last year, will be seen as Hajj, the romantic rogue of Kismet, a musical he has made as popular as Oklahoma and Kiss me Kate. Co-starred are Anne Jeffreys as Lalume and Lee Venora as Hajj's daughter Marsinah.

Kismet, which became a musical in 1953, enjoyed success as a drama following its first production in London and New York in 1911. It was made into a movie four times.

Can-Can at Royal Alex

Can-Can, the Cole Porter-Abe Burrows musical, comes to the Royal Alexandra Theater on Tuesday, July 27th, for two weeks, through Sunday August 8th. It stars Lilo, the famous international French chanteuse imported from Paris for her first appearance on this continent in the original Broadway production.

If for nothing else, Can-Can made history with such nostalgic songs as, I Love Paris, and C'est Magnifique.

Pop Concerts

The Sunday night concerts, during the Toronto Summer Music Festival which take place every week, attract several thousand people to Exhibition Park. Setting is informal, perfect for the entire family. The concerts begin at 8:00 p.m. sharp, making it a perfect city evening. They are free to the public.

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TORONTO SUMMER MUSIC FESTIVAL

Presented by the City of Toronto, Department of Parks and Recreation, co-sponsored by the Toronto Musicians' Association through a grant fund of the Recording Industries and the Toronto Daily Star.

SUNDAY, JULY 25th
2.30 p.m. - **HIGH PARK:** Royal Regiment Band
2.30 p.m. - **KEW GARDENS:** 411th Squadron, R.C.A.F. Band
5.30 p.m. - **HIGH PARK:** Ronnie Padgett — Organ
8.00 p.m. - **EXHIBITION PARK:** Summer Concert conducted by Samuel Hersenhoren. - Guest Artist: Evelyn Gould.

MONDAY, JULY 26th
8.30 p.m. - **RAMSDEN PARK:** Square Dancing - Bob Scott

TUESDAY, JULY 27th
8.00 p.m. - **ALLAN GARDENS:** 48th Highlanders Military Band
8.30 p.m. - **WITHROW PARK:** Square Dancing - Bob Scott

WEDNESDAY, JULY 28th
8.30 p.m. - **RIVERDALE PARK (East Flats):** Hootenanny - Featuring: The Frontiersmen, Lotus and Russ, Alan Macrae and Klaas Van Graft.
8.30 p.m. - **MONARCH PARK:** Square Dancing - Bob Scott

THURSDAY, JULY 29th
7.30 p.m. - **EGLINTON PARK:** Jimmy Dale Quartette, Freddy Stone Quartette.
8.00 p.m. - **NATHAN PHILLIPS SQUARE:** Cosmopolitan Concert
8.30 p.m. — **HIGH PARK:** Square Dancing — Bob Scott.
8.30 p.m. — **KEW BEACH:** Square Dancing — Al Ward.

FRIDAY, JULY 30th
8.30 p.m. - **RIVERDALE PARK (Artificial Ice Rink):** Round Dancing — Bob Minns Orchestra

SATURDAY, JULY 31st
8.00 p.m. - **WILLOWVALE PARK:** Royal Canadian Army Service Corps Band.

SUNDAY, AUGUST 1st
2.30 p.m. - **HIGH PARK:** 411th Squadron, RC.A.F. Band
2.30 pm - **KEW GARDENS:** Benny Louis Orchestra
5.30 p.m. - **HIGH PARK:** Ronnie Padgett - Organ
8.00 p.m. - **EXHIBITION PARK:** Summer Concert conducted by Boris Brott. Guest Artist: Sheila Henig.

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the lively arts

by D. COHN

● The building of the I.F.T. Yiddish theater in Buenos Aires was heavily stoned twice the same day last week by a gang shouting antisemitic slogans.

The building is situated in the center of one of Buenos Aires' most populated Jewish districts.

● Because of a minor operatic scandal in Buenos Aires last week, Giuseppe Di Stefano was replaced by Richard Tucker in the dress rehearsal of Verdi's Ballo in Maschera.

The change did not surprise the audience, nor did it cause regret among critics. For Mr. Di Stefano gave a disappointing performance earlier in Tosca and later refused to share curtain calls with Regina Crespin, the French soprano. Later an angry backstage argument left Miss Crespin in tears. The tenor was greeted with cat-calls as he left the theater.

● Hungary's best loved comedian, Bela Salamon, has died in Budapest in his 80th year. He founded a stage for the arts after the First World War with the writer, Endre Nagy. In his later years, he was a member of the Comic Theatre. Always he appeared as an awkward, petty-bourgeois Budapester. He was an observant Jew and attended synagogue regularly.

● Sallah, an Israeli film by author Ephraim Kishon, received a tumultuous ovation from the public and critics when shown recently at the Berlin Film Festival.

The comedy depicts the realistic and yet unvarnished truth about everyday life in Israel today. Kishon courageously exposes the laughable aspects of bureaucracy, the inefficiency of officialdom, the weaker sides of kibbutz administration and the imponderable sources of misunderstanding between Jews from Europe and the Orient.

The hero, Sallah, played by the brilliant Israeli actor, Haim Topol, who has for years played the character on stage, arrives in the Promised Land with an enormous family and, to his disgust, is relegated to a "maabara", a temporary transit camp consisting of ramshackle huts. Ignorant, yet cunning, he obstinately fights to obtain better housing, to earn a living without soiling his hands with hard work, and to retain his Oriental way of life, which is very much frowned upon by his compatriots imbued with European culture.

● Torontonians Frank Shuster and Johnny Wayne are in London to record two shows for BBC.

● The Steine Morrison case, one of the most spectacular trials in criminal history, will be among the subjects dealt with BBC's new drama series, Jury Room.

Morrison, an East End-English Jew, was sentenced to death for murder in the early part of the century. Later he was reprieved and he died in prison.

EVERY GIRL'S DREAM — Carroll Baker, ecstatic bride-to-be, is seen being fitted for her wedding gown, in the Joseph E. Levine presentation of Harlow, in association with Paramount. Starring also Red Buttons, Michale Connors, Angela Lansbury, Peter Lawford and Raf Vallone, the picture is playing now at eight Toronto theaters.

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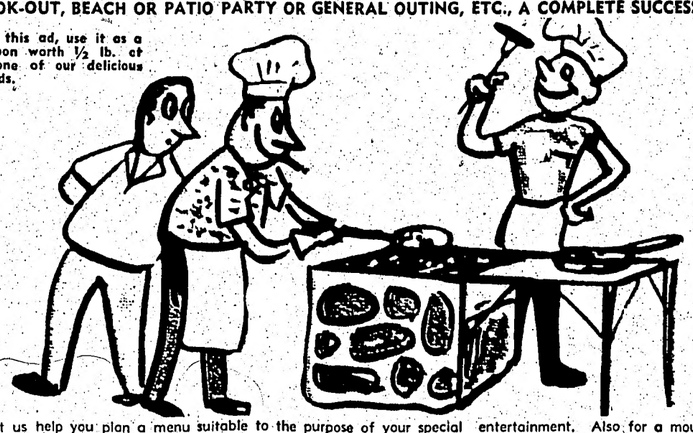

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NASSER MISSION IN ENGLAND COMPLETE FAILURE; HEIKAL SNUBBED

BY OUR JCNS DIPLOMATIC CORRESPONDENT

LONDON, Tuesday. — Mohamed Heikal, editor of the Egyptian daily "Al Ahram" and a close confidant of President Nasser, left London for Cairo, with his mission to secure closer Anglo-Egyptian links hardly accomplished.

His visit, which lasted two weeks, was ostensibly private — even though he met, among others, two leading Cabinet Ministers. There was, therefore no official communique or comment available after his meeting with Mr. George Brown, the First Secretary of State for Economic Affairs, and Mr. Michael Stewart, the Foreign Secretary, with whom he lunched at the invitation of the Egyptian Ambassador, Mr. Muhammed Hafez Ismail.

But it is learned from well-informed circles that Mr. Heikal did not succeed in his task. On arrival in London he placed it on record that his main concern was to persuade the British Government that a British Ministerial visit to Cairo for high-level talks must not be made conditional on a change in Egyptian propaganda and policies.

SUBVERSION

This, however, is not the view taken by the British Government. As seen from Whitehall, the British insistence that Cairo should halt its violent anti-British propaganda and its sponsorship of the campaign of terror and subversion in Aden and in the Persian Gulf is not a question of attaching "strings" to the proposed Ministerial mission, but a fact of life.

So long as the British presence in the Middle-East is subjected to violent attacks and British lives and property are threatened by subversion, the time seems hardly appropriate for sending a British Minister to Cairo.

Mr. Stewart conveyed this message a few weeks ago to the Egyptian Parliamentary delegation and was certain to repeat it to Mr. Heikal. The possibility of a meeting between Mr. Heikal and Mr. George Thomson, Minister of State at the Foreign Office (with special responsibility for Middle Eastern affairs), was not excluded.

Should Mr. Heikal's mission prove abortive the state of cordial relations between Britain and Israel will not be the reason. Cairo has had to accept — and Mr. Heikal said it in London — that Israel was no obstacle to improved Anglo-Egyptian relations, as Egypt did not expect the British to fight "that battle" for her.

GERMAN SCIENTISTS BACK HOME

By our Correspondent

MUNICH — Professor Wolfgang Pilz, the head of the team of West German rocket experts in Egypt since 1960, returned to the Federal Republic.

Dr. Pilz had ended his work in Egypt in a "normal way," said the lawyer. His contract had run out and he had declined to renew it. He was now staying at a secret place in this country.

Professor Pilz is the last leading German rocket expert to return from Cairo. Professor Goerke and Professor Kleinwaechter preceded him some time ago.

Israelis blamed

When he arrived here last week, Professor Pilz was accompanied by his secretary. Frau Wende, who was blinded by an explosion when she opened a parcel addressed to Pilz some years ago. According to the Professor and the Egyptian authorities, Israeli agents were responsible for this incident, as well as for other bomb attempts on the lives of German scientists working for Egypt.

Dr. Seidl said that nothing had been decided, as yet, about the future of Professor Pilz. It was still possible that he would return to Egypt to resume work there if conditions here were unsatisfactory. However, a spokesman of the West German Foreign Ministry said in Bonn that Professor Pilz had returned to the Federal Republic " for good."

FIGHTS SABBATH OBSERVANCE LAW: Yigal Allon Minister of Labor and leader of leftist Ahdut Avoda party.

NEW ROW OVER SABBATH LAW

JERUSALEM, (CJN) —

There was another row in the Israeli Cabinet over the draft Sabbath and Festivals Rest Law. Last month the Cabinet approved its early introduction in the Knesset.

Ahdut Avoda spokesmen continue to argue that the draft measure goes beyond the agreed "status quo" in religious affairs to which the present coalition is committed and Yigal Allon, the Minister of Labour, under whose aegis the Bill comes, has flatly refused to submit it to the Knesset.

The National Religious Party reiterates that the coalition is committed to the introduction of the Bill. Feelings are strong because of the approach of the General Election in the autumn.

Ahdut Avoda is afraid of losing votes to Mapam if they approve what Left-wing sympathisers call Orthodoxy's further depredations into the country's civil life.

The N.R.P. fears the loss of votes to Aguda if it is unable to produce one major Bill as evidence of its fight for the interests of observant citizens in the past four years.

Legionnaires Meet

TORONTO MEETING TOLD FACTS ABOUT NEO-NAZIS

The problem of hate literature and neo-Nazi activity was discussed here recently at a meeting of the Royal Canadian Legion, General Wingate Branch.

On behalf of Toronto's 52 Legion branches, Robert Ewing, Metro district commander, declared that the neo-Nazis is the responsible concern of the entire community, not a problem solely for the Jews. Thus he favored changes in the Criminal Code dealing with Nazis and other hatemongers.

Dr. Norman Gunn, member of the Branch and a leading Baptist layman, emphasized the need for militancy in fighting the Nazis.

Allan Perly, past president, stressed that advocacy of mass extermination of human beings could not be included within the framework of democratic free speech; the Nazi party was a murder machine and traditionally society defended itself from murder by legislating against it as a major crime. Internationally, the U.N. Declaration of Human Rights emphasized the crimes of genocide; it made clear that no one can murder freedom in the name of freedom.

Harvey Lister, Branch president, urged all to keep away from the Allan Gardens meeting which attack the City Council's refusal to grant Beattie a permit to speak in public parks.

Meyer Sharzer, executive director of the central region, Canadian Jewish Congress, defined the work of that body concerning hate literature.

TORONTONIANS AT BB CONFAB

The following Torontonians participated at the 20th international convention of B'nai B'rith young adults, held at Camp B'nai B'rith, Starlight, Pa., July 4th through 9th: Barry Pacter; Ronda Newman; Lucille Drielier; Allen Dressler; Anita Dressler; Melvin Osolky; Charles Rosenfeld; Lynda Erwinne; Risha Litvak; Darlene Kesten; Harold Hutner; Sheldon Rayman; Brenda Adler.

Lynda Erwinne and Anita Mazer will receive BBYA's Eleanor Roosevelt Memorial Service Citation.

RECIPE OF THE WEEK

CUCUMBER AND SCALLION SALAD

2 fresh cucumbers, peeled and thinly sliced
4 scallions, including green part, trimmed and finely chopped
2 tablespoons red wine vinegar
½ cup sour cream
½ teaspoon sugar, or to taste
1 teaspoon salt
Freshly ground black pepper

Combine all ingredients, chill and serve.

CHERRY TOMATO AND SOUR CREAM SALAD

1 pint cherry tomatoes
1 teaspoon dry mustard
¾ cup sour cream
salt to taste
Cayenne pepper to taste
2 tablespoons finely chopped basil
¼ cup finely chopped scallions, including green part.

Remove the stems from the tomatoes; peel them, if desired. To do this, drop the tomatoes into boiling water to cover and let stand 10 seconds. Drain immediately in a colander. Carefully pull away the skin from each tomato using a small paring knife.

Place the mustard in a mixing bowl and stir in a little of the sour cream to form a paste. Blend in the remaining sour cream. Add salt and cayenne pepper.

Gently stir in the tomatoes. Chill. When ready to serve, sprinkle with chopped basil and scallions. Yield: Six or more servings.

J. Levinter Ltd

Here Is a Sample of the Many Distinctive Bargains

122 BLOOR STREET, WEST

	Regular	Sale
1 ONLY DOWN PILLOW BACK 96" SOFA, Turquoise ..	825.00	639.00
8 PIECE MEDITERRANEAN CHERRY DINING ROOM ..	1190.00	995.00
MATCHING HOSTESS CART	185.00	149.00
1 ONLY 88" CURVED SOFA, Bronze Gold	395.00	269.50
1 ONLY 78" LAWSON SOFA, Brown	369.50	269.50
1 ONLY BUN-TUFTED BACK 78" ITALIAN PROV. SOFA	499.50	399.50
1 ONLY DOWN PILLOW BACK 92" CHESTERFIELD ..	499.50	399.50
1 ONLY LOOSE DOWN BACK 82" SOFA, Beige Gold ..	570.00	449.00
1 ONLY LOVE SEAT, SEMI ATTACHED BACK, Lemon	335.00	269.50
1 ONLY BUTTON BACK LOVE SEAT, 60" Orange ..	389.00	289.50
3 ONLY WING CHAIRS, VALANCE, Half Price	195.00	97.50
1 ONLY OFF WHITE CLUB ARMCHAIR, Half Price	265.00	132.50
1 ONLY MODERN ARMCHAIR, Charcoal Brown	99.50	79.50
1 ONLY VINYL CLUB ARMCHAIR, Gold	139.50	99.50
2 ONLY FRENCH PROVINCIAL TUFTED BACK CHAIRS	125.00	89.50
1 ONLY ORANGE VELVETITAL, PROVINCIAL CHAIR ..	165.00	125.00
1 ONLY CONSOLE COMMODE, Antique White	139.50	112.50
1 ONLY BREAKFRONT, Pumice Fruitwood, Brass Inserts	1800.00	899.00
1 ONLY 54" SOFA TABLE, ITALIAN PROVINCIAL ..	289.00	219.00
1 ONLY COCKTAIL TABLE 72", Fruitwood & Antique Brushed White Marble Inserts	315.00	215.00
1 ONLY LOVE SEAT & ROCKER, WROUGHT IRON Half Price, Ant. Green Frame, Gold Flowered	426.50	289.00
1 ONLY EMPIRE END TABLE, Fruitwood	145.00	125.00
1 ONLY CURIO CABINET, Fruitwood	225.00	189.00
1 ONLY FRENCH PROVINCIAL DESK, Fruitwood	135.00	112.00
1 ONLY MAHOGANY THREE DOOR CHEST & DECK ..	379.00	349.00
1 ONLY MAHOGANY CONSOLE TABLE	185.00	115.00
5 PIECE ITALIAN CHERRY BEDROOM SUITE	1179.00	999.00

THE GREAT ONCE-A-YEAR EVENT

THAT HAS BECOME

A 'MUST' FOR EVERYONE

WHO APPRECIATES

FINE FURNITURE

Great Money-Saving Inventory Clearance

1169 BLOOR STREET, WEST

	Regular	Sale
8 PIECE FRENCH PROV. DINING ROOM	1799.00	1375.00
8 PIECE MEDITERRANEAN CHERRY DINING ROOM ..	1190.00	995.00
MATCHING HOSTESS CART	185.00	149.00
9 PIECE ITALIAN PROV. CHERRY DINING ROOM	1305.00	1044.00
9 PIECE ITALIAN PROV. DINING ROOM	895.00	745.00
9 PIECE ITALIAN PROV. DINING ROOM	799.00	649.00
4 ONLY CHINESE MODERN CHAIRS ..... set	140.00	99.00
2 ONLY MILLING RD. CONSOLE EXTENSIONS	165.00	115.00
1 ONLY ITALIAN SOFA 96" Gold Stripe	589.50	469.50
1 ONLY FRENCH PROV. SOFA 90" Gold	765.00	459.00
TRADITIONAL LOUNGE SOFA 81" Green	575.00	425.00
LAWSON SOFA 84" Lt. Green Medallion	349.50	269.00
2 PIECE 81" CURVED SOFA AND CHAIR Gold	575.00	399.00
TRADITIONAL SOFA 84" Green	365.00	315.00
1 ONLY MODERN SOFA 90" Mauve/Blue	399.50	225.00
20 ONLY TRADITIONAL WING CHAIRS	195.00	97.50
10 ONLY TRADITIONAL LOUNGE CHAIRS	285.00	169.50
20 ONLY TRADITIONAL TUB CHAIRS	69.50	49.50
MODERN CHAIR AND OTTOMAN Burnt Orange	210.00	169.50
TRADITIONAL CHAIR AND OTTOMAN Yellow Tweed .	249.50	199.50
3 PIECE MODERN WALNUT BEDROOM	389.00	315.00
3 PIECE ITALIAN PROV. CHERRY	545.00	459.50
5 PIECE FRENCH PROV. ANTIQUE GREEN	1095.00	895.00
5 PIECE ITALIAN PROV. Brushed White & Gold	895.00	775.00
3 PIECE ITALIAN PROV. CHERRY FRUITWOOD	990.00	795.00
5 PIECE MILANO BEDROOM SUITE	1770.00	1495.00
1 ONLY FRENCH PROV. BED 4'6"	145.00	75.00
1 ONLY FRENCH PROV. STEP TABLE, MARBLE TOP ..	97.00	59.00
1 ONLY FRENCH PROV. LAMP TABLE, MARBLE TOP .	97.00	59.00
TRADITIONAL CORNER TABLE, Lt.-Walnut	225.00	112.00
1 ONLY STEP TABLE, ITALIAN	135.00	67.50
1 EMPIRE CORNER PLANTER	195.00	99.00
2 ONLY STEP TABLES, QUEEN ANNE	199.50	99.75

Hundreds of lamps, pictures and wall accessories reduced to clear

FROM OUR GALLERY

	Regular	Sale
TRAD. CURVED LOUNGE SOFA 96", Spring Green	750.00	599.00
ITALIAN PROV. CURVED SOFA 102", Splendor Orange	739.00	599.50
2 ONLY ITALIAN PROV. OCC. CHAIRS, Ant. White ..	245.00	175.00
CHIPPENDALE SOFA 100" Yellow Brocade	975.00	550.00
TRADITIONAL PILLOWBACK SOFA 96"	815.00	599.00
FRENCH PROV. SOFA 90", Apricot Silk	799.50	499.00
FRENCH PROV. LOVE SEAT 60"	735.00	499.00
1 ONLY FRENCH PROV. BENCH	255.00	199.00
1 ONLY, SPINET DESK Pumice and Ebony	349.50	245.00
2 ONLY TRADITIONAL MARBLE TOP COMMODES	275.00	179.50
1 TRADITIONAL TUFTED BACK LOUNGE CHAIR	199.00	149.00
1 TUFTED BACK LOVE SEAT 60" Splendor Orange	375.00	299.50
2 ONLY HEADBOARD BED ONLY 4'6"	125.00	99.00
8 PIECES RENNAISSANCE DINING ROOM	1995.00	1050.00
1 MAHOGANY DRUM TABLE	350.00	175.00

UP TO 50% OFF ORIGINAL PRICES

- By all means attend this sale, you will be astonished to see the amazing bargain prices.
- There are bedroom, dining-room, living-room, occasional pieces, lamps and accessories.
- For a vast selection of American imports, see "OUR GALLERY", second floor 1169 Bloor St. W.
- Tremendous savings on famous Canadian and American manufacturers.
- Enjoy Levinter quality merchandise at sale prices and remember, always "Shop at Levinter's and discover the difference."

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Mon. & Thurs. till 9 p.m. at 1169 Bloor St. W.
Thurs. till 9 p.m. at 122 Bloor St. W.
Closed All Day Saturday

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Free Parking in Rear